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BOOK

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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

Jerome in Ep. ad Eph.

VOL. XI.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1859.

Art. I.—GENESIS—CHAP. VII.

Ver. 1.—"And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation."

The ark was now ready, and, perhaps, had stood ready for some time, a silent witness before an unbelieving generation. The judgment came not; no sign of wrath was seen; no shower fell. Where was the threatened flood? Suns had risen and set; moons had waxed and waned; men lay down and slept and arose, eating and drinking, marrying and giving in marriage (Matt. xxiv. 38); and there was no note of warning to alarm them, save the voice of the unheeded prophet; and he was as one crying in the wilderness. Song, and mirth, and dance, and revel, went on, unbroken by his messages.* Noah might wonder; but his faith failed not, though no sign was given; nothing but the bare word of God to lean upon, or with which to stop the taunt of the scoffer. "Warned of God of *things not seen as yet.*" Faith waited and rested.

At length the silence is broken, and the message comes from Jehovah, "Enter into the ark." Faith now reaps its recompence, and learns how true are all the words of that God whom it has trusted. With these words, the world's day of grace is brought to a close, though without a word spoken to

* It was thus that the Greeks feigned Cassandra to speak:—

> "And men my prophet wail deride,
> The solemn sorrow dies in scorn,
> And lonely in the waste I hide
> The tortured heart that would forewarn."

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itself. From it God now turns away. He had spoken long; and He is now done with it. The world is now to see Him acting, not to hear Him speaking.* Such is God's way; long forbearance, swift recompence. From the long-entreated world He turns to His chosen ones, whom it is His purpose to rescue; for until they are safe, not a drop shall fall (Gen. xix. 22). We do not mean to say that it is solely for His elect's sake that He lengthens out the world's day; it is to manifest His own long-suffering and unutterable compassion for the perishing; but still, in all His arrangements, He has His chosen ones in special remembrance. "Come into the ark," was His message to Noah,† when giving up an unbelieving world to the flood of waters; "Come, my people, enter into thy chambers" (Isa. xxvi. 20), are His words of gracious mindfulness to His people, when the long pent-up flood of fire is about to be let loose upon the earth.

For "all his house" Noah gets salvation as well as for himself. His righteousness is but the righteousness of a man; yet, because of it, there is deliverance for his house. And if the righteousness of a man can do such things, what will not the righteousness of the Son of God be able to accomplish! Oneness with Noah is the salvation of his family; and oneness with Christ is the salvation of the family of faith. Let parents think what blessing they may bring to their children; let children remember the preciousness of a godly father.

Noah, besides, got God's testimony to his own faith and righteousness. And how blessed must have been such testimony from such lips to the soul of Noah. It is the next thing to the "Well done, good and faithful servant." How cheering it must have been to his weary spirit, vexed and fretted by a scoffing generation. What a recompence for the reproach and toil of a hundred and twenty years!—"Thee have I seen righteous before me." Yet even this acknowledgment will be swallowed up in the joy of being confessed before men and angels by the Master in the day of His appearing. Coming from such lips, the commendation would not puff up. Man's praise may do so; God's praise but humbles; for we feel that He who is praising us is but praising the wonders of His own matchless grace; "Not I, but the grace of God in me."

And there was much to solemnise and sadden in such a testimony. It told him that among millions he stood alone!

* See something similar in Exod. x. 29.

† Luther suggests that God spoke this message through Methuselah, and that these were that aged patriarch's dying words; for we know that he died just before Noah entered the ark.

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The world was cast off as hopelessly rebellious; he alone, once no better than they, is accepted. Oh, most solemn and startling commendation! One out of a world. He saved; they lost! The Divine approval of himself involves such a condemnation of all, that it seems as if the sorrow must almost have outweighed the joy. How we shall be able to stand such an approval in the great day of the Lord, He only knows. How we shall rejoice in the joy, we can understand; but how we are to prevent or swallow up the sorrow, He only can tell us.

Ver. 2.—"Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female." Ver. 3.—"Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth."

"His tender mercies are over all His works." God cares for the earth that He made, and for the creatures upon it. He gives a large part of it over to destruction to testify against man's sin, and to shew how terrible and wide-spread are its effects; but He spares some, to shew that He loves the race, and will not have it swept away. He might have destroyed it and then created it anew. But this is not His way. He preserves the *identity* of the race. He will not break the link at any point; and however attenuated it may become, He must preserve it. Man is not man if his continuous identity be lost, and hence, as man's great spiritual change is a *re*generation of the same being, so is his *re*surrection a reconstruction of the same body. Earth would not be the earth of God's purpose if the continuity were to give way at any point, and if the "new earth" were to rise out of the *annihilation* of the old. So with regard to the animals that people it. Neither in this case must the line be broken between the first and last points of creation. It seems as if some great principle of moral government were involved in this. Certainly God's desire to preserve the continuity unbroken indicates something more than a mere purpose not needlessly to multiply miracles. Man deals in fragments; He who sees the end from the beginning deals in wholes. There is something in the unbrokenness of all the series, which, in God's sight, makes it *one* creation,—the one creation with which He means to deal, for which all His laws are framed, and in whose history and destinies He is to be glorified. One small link is sufficient for this end; yet one there must be, that the promised Seed of the woman may spring from the very race which He placed in Paradise.

A distinction is here spoken of between the clean and the unclean. It is assumed as previously existing and well-known;

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yet it has not been mentioned before.* It was no doubt revealed at the first, when *sacrifice* was commanded. It could not be a distinction in reference to food; for, as yet, no flesh was allowed to be eaten. It must have been in connexion with sacrifice; and this is one of the many proofs of the Divine origin of sacrifice; for the distinction is evidently not one of man's devising. It must have been made by God, in connexion with some rite or institution.† How precious to us are these discoveries of God's mind respecting sacrifice—His purpose to provide the *unblemished* Lamb, even "the Son who is *consecrated* for evermore."

Of clean beasts, seven couples were to be taken in; of unclean, but two; not only because they were to be needed in sacrifice, but to become man's food. Thus God measures exactly the number required for the carrying out of His future purposes in the earth. He does all by number and measure; He neither saves nor destroys at random. "Every beast of the forest is mine, the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine" (Ps. l. 10, 11).

Ver. 4.—"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

Judgment now lingereth not, and damnation slumbereth not. "The end is come;" the long day of grace is over; the hundred and twenty years expire. Noah and his family enter the ark, in testimony that there should be time no longer. Yet not just so. In the greatness of His compassion, God adds other seven days ‡—days of grace over and above the long years of forbearance. How truly is the long-suffering of our God salvation (2 Pet. iii. 15)! How unwilling He is to smite! how slow to bring about "the perdition of ungodly men!" But seven days are to be the utmost limit; and, during these

* So with the Sabbath. It is first *mentioned* when Israel was in the desert; but it is assumed as having previously existed. Those who think that no day ought to be a Sabbath, and those who think that every day should be a Sabbath (both equally anti-scriptural), like to tell us that the Sabbath is not spoken of in patriarchal history. This is no proof of its non-existence; and as the first mention of clean and unclean clearly assumes the distinction as long established, so does the first mention of the Sabbath take for granted its previous observance and obligation—"*Remember* the Sabbath-day."

† The Jewish idea, that it was Noah who, in his wisdom, made the distinction, is a mere fable. Noah is here commanded to act on something that he knew already.

‡ The Jews have a strange tradition here. It is, that the seven additional days were the days of mourning for Methuselah, who died about this time.—*De Sola*, p. 28.

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last seven days, Noah stands at the open door of the ark, a witness of grace, yet a prophet of wrath. Seven days, and the ark will be closed! Seven days, and the reign of wrath will begin; forty days and forty nights of "sweeping rain" (Prov. xxviii. 3), that is to "blot out" every living substance that God has made; * showers that are to be the earnest of the "horrible tempest," to be rained on them for ever (Ps. xi. 6). Oh, infinite doom of terror, and sorrow, and death, foreshadowed by such wrath as this!

Ver. 5.—"And Noah did according unto all that the Lord commanded him."

This is not a mere repetition of the former statement, but a renewed testimony of God to Noah, having reference to his compliance with the new injunctions laid on him. He built the ark because God told him to do so; he goes into it for the same reason. The word of his God suffices. It is enough for faith to rest on, and for obedience to walk by. What more do we need, even in a day of thickening mist such as ours? We see not our *signs*. But what of this? The word of the Lord is "true *from the beginning*" (Ps. cxix. 160), and the man to whom God "looks" is the man that "trembleth at His word" (Isaiah lxvi. 2).

Ver. 6.—"And Noah was six hundred years old when the flood of waters was upon the earth." †

Noah's youth and prime had passed. During these, he had walked in company with saint after saint, from Seth to Methuselah; ‡ having been born a little after Adam died, and a few years after Enoch had been translated. In his old age he still brings forth fruit, and by his faith bears witness for God in an age of unbelief. Lamech and Methuselah have just bid him farewell; they, taken away from the evil to come; he, left to battle with it; alone, and yet not alone. They had seen the ark and helped to build it, joining their testimony to his; but ere that ark is needed, they pass upward up into one more secure, "not made with hands." Blessed they who

* "Living substance" is, literally, "that which standeth up," from קוּם, to stand or rise up. Gesenius says that the word here, as the cognate Samaritan word, is taken in the sense of "living." But the word means, properly, that which stands up, corresponding to ὑποστασις and *substantia*. The word occurs only here, and in verse 23, and in Deut. xi. 6. We notice it as illustrating the word ἀναστασις, or resurrection, which is a standing up again of that which had been originally made to stand, but had fallen or been thrown down.

† "Was upon the earth," *i.e.*, began to be. The expression, "was six hundred years old," is, literally, "was the son of six hundred years."

‡ Methuselah was contemporary with Adam about two hundred and fifty years, with Noah six hundred, and with Shem, one hundred.

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depart; yet blessed also he who remains! Their work is ended; for him there is still much work and a sore warfare. He would rather have gone with them, and been beyond both the flood and the warfare; but he is willing to face both as a witness for God, and, doubtless, feels the honour laid on him of such witness-bearing, and of forming the link between the old world and the new; of keeping alive the half-quenched light, and carrying it over the isthmus, to kindle up again when the storm should go by.

Ver. 7.—"**And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.**" Ver. 8, 9.—"**Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.**"

His testimony now is finished, and he shakes off the dust of his feet against a world that had refused his message. By this last act, he was breaking many a natural tie, and bidding earth, with friends and possessions, farewell; but he does not look back as if burdened with misgivings. He betakes himself to an untried vessel, perilling all upon the bare word of God. Yet how sure and true does that word seem in the day of peril and trial! His family follow him, whether in simple faith upon their father's God, we know not. They follow their father, and share in his deliverance. So do the beasts, and fowls, and reptiles; all following Noah into the ark, led by God's own hand. "O Lord, thou preservest man and beast; how excellent is thy loving-kindness!" (Ps. xxxvi. 6.)

Ver. 10.—"**And it came to pass after seven days, that the waters of the flood were upon the earth.**"

The seven last days of grace pass by in vain. Noah in the ark is as much unheeded as Noah out of the ark. The wrath comes at length; the flood begins; the great fertiliser of the earth now becomes its destroyer; and from the sky the judgment descends. Let men flee to rocks, or call on mountains now! Will their mockery save them? Will their mirth and revelry defy the ruin? Ah, how changed is the sinner's countenance when the blow actually falls! Some are speechless, some blaspheme, some gnaw their tongues for pain, some seek for death and find it not.

Ver. 11.—"**In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.**" Ver. 12.—"**And the rain was upon the earth forty days and forty nights.**"

As the event is one of the most memorable in the world's history, its date is carefully set down. There is something in dates, else God would not both here and elsewhere be so pre-

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cise in noting them. To some, the hour or day of an occurrence seems of no moment; but each thing that has a place in the eternal purpose must have a date in time; and He who notes the leaf-fall, and counts our hairs, would teach us to call nothing small or trivial that forms part of an immortal history.

The date is also set down to shew God's exactness in the fulfilment of His words. He is not "slack" in this "as some men count slackness" (2 Pet. iii. 9);* for His plans and movements are all perfection both as to time and substance. He is said to *shorten* the days for His elect's sake (Matt. xxiv. 22); bnt He does not *lengthen them out* by delay. He makes short work when He begins, and He begins at the moment fixed.

Two different processes are set in motion for the accomplishment of the flood. Above, the windows of heaven are opened, and the rain pours down for forty days; and those who know what one day of Eastern rain is, will best know what forty days of such torrents would be.† Beneath, there is the breaking up of the fountains of the great deep.‡ What this implies is hard to say. (See Ps. xxiv. 2.) The subsidence of a vast tract of country, or the uprising of a continent in the midst of the sea, cannot be all that is meant. There was evidently a deeper change, a more universal convulsion, some greater interference with the limits of sea and land than this implies. Yet, on the other hand, there could be no such vast change in these eastern regions where Noah lived, as might obliterate the old features of the country, for two, at least, of the four rivers of Eden (Euphrates and Tigris) were known as well after as before the flood. The words of the passage imply some internal convulsion, which let loose the waters of a subterraneous abyss, which afterwards receded to their former place.§

* This passage of Peter is, literally, the "Lord of the promise is not slow" or tardy. The promise is that of His coming. Of this, He may specially be called the Lord, 'Ο Κύριος τῆς ἐπαγγελίας. (See the Greek.)

† A slight change in the balance of atmospherical electricity would upset the equilibrium of the elements, and disengage the rain. Was there *rain* such as we have, from Adam to Noah? Geology seems to prove that there was rain before; but it is quite possible to suppose a state of the atmosphere in which the moisture would not descend in actual rain. Such might be the state in antediluvian days. This would make the deluge a far more strange and terrible thing, besides accounting for the rainbow's first appearance.

‡ Ovid has preserved the heathen tradition as to the deluge, and dwells upon these same two causes. Of the first, he says—

"Fit fragor et densi funduntur ab æthere nimbi."

Of the last, he says—

"Ipse tridente suo terram percussit, et illa
Intremuit, motuque vias patefecit aquarum."

§ Though Job speaks of "the springs of the sea" (xxxviii. 16), yet he does not seem to allude exactly to the same thing as here. The "fountains of the

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Ver. 13.—"In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;" Ver. 14.—"They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort." Ver. 15.—"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Ver. 16. —"And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in."

The day is again referred to, to shew how exactly God keeps His time, and how obedient Noah is—"He makes haste and delays not." In one day, he and all his house, with the various animals, find themselves safely lodged within the spacious vessel, God Himself supernaturally inclining them to enter. God has His own ways of working *in* as well as *for* His creatures; and those who now entered the ark did not come the less freely or voluntarily because their Creator took hold of their will and inclined it to the ark. They would not have come had they not been secretly drawn; yet their drawing hindered not the rest, nor did it so interfere with their wills as to make their entrance a mere act of mechanical coercion on the part of God.

"They went in unto Noah;" for round him God gathers them as the new head of creation, and sole lord of the habitable earth. Adam's relation to the creatures is seen once more in him, and the broken links of creation seem as if about to be gathered up around him; not that he himself may be creation's monarch, but he is thus set in the midst, that God's great purpose of ruling earth by a man may not be lost sight of, and that he may be, in some poor way, a type of creation's coming Head, and a witness of what God is yet to do in the last days for the remnant whom He saves, and by whom He is to re-people a judged and wasted earth.

"The Lord shut him in." He does not say *them*, but *him*, not merely referring to him as their representative, but reminding us that it was for his sake that this deliverance came to them. God will not let us forget the blessedness of being connected with the godly. It is no light matter to get

abyss," are evidently different from the "springs" or "gushings" of the "*sea*." Yet part of the passage in Job is very like a reference to the deluge—

"Who shut up the sea with doors,
In its bursting forth, issuing from the womb?
When I made the cloud its garment,
And the dark cloud its swaddling-bands;
When I struck over it my decree,
And placed bars and doors,
And said,
Up to this shalt thou come,
But thou shalt not exceed,
And here shall be stayed the swelling of thy waves."

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the shelter of a believing man's roof, though but for a night. The "shutting in" of Noah was the shutting out of the world; just as the shutting in of the wise virgins was the shutting out of the foolish. "The door was shut." He shuts and none can open. Oh the joy and security of being shut in; the woe and peril of being shut out!

Ver. 17.—"And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth." Ver. 18.—"And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters." Ver. 19.—"And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered." Ver. 20.—"Fifteen cubits upward did the waters prevail; and the mountains were covered."

Not till "the day of the Lord" shall such a scene as that of these forty days be witnessed again; not till "the angel that has power over fire" shall command the clusters of the vine to be gathered (Rev. xiv. 18), and "power be given to him to scorch men with fire" (Rev. xvi. 8), shall such havoc and horror be re-enacted upon earth. Yet is it not all just? "I heard *the angel of the waters* say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus" (Rev. xvi. 5). Within all is grace, without all is righteousness; the bark of heaven riding over the waves of hell. Only a plank between the saved and the lost! The wail of the latter mingles with the song of the former. Yet between the two a great gulf is fixed. The saved ones cannot get out even if they would; the lost ones cannot get in however loud their cry and earnest their efforts. It is too late; yet the ark is just at hand! O nearly saved, yet wholly lost!—how sad your doom! Shipwrecked at the mouth of the harbour, and within sight of home! Lost at the very gate of heaven! With how many shall it be thus in the great day?

Waves tossing, waters rushing, winds roaring, the cry of young and old, man and woman, mother and babe, drowning or famishing in thousands, death slowly doing its work, and lingering over its victims, till earth seems the region of the blackness of darkness, a hell of weeping and wailing,—what a scene! Lamentations without, praises within! God's frown without, His smile within!

The waters swelled on and on, swallowing up the sinner; but the ark rose upon their swell, as if earth's tossings were only bearing it nearer to heaven. Month after month it went to and fro upon the waves without a pilot or rudder, yet striking on no rock and dreading no strain nor leak. God cared for it, and all was well. Higher and higher still the waters rose; the valleys were filled; the plains were overflowed; the moun-

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tains at last disappeared, their highest peaks submerged beneath fifteen cubits of water! God was determined to make sure. His "strange work," though reluctantly entered on, must be thoroughly done! Every window above must be kept open, and every fountain be kept gushing, till the last sinner sinks beneath the avenging wave.* Then, but not till then, did the countermand go forth, "It is enough, stay now thy hand" (2 Sam. xxiv. 16). How complete and how terrible is the vengeance of Jehovah! How immoveable is His hatred of sin! Nor is this the mere hurricane sweeping off what men call a moral disease, in order to cleanse the moral atmosphere. It is a deed of judgment, done upon *guilt;* guilt that can only be dealt with by the hand of the *Judge*, and can only be put away by the exaction of the legal penalty. If the sinner be a poor leper, no more, we shut him up and apply what cure we may; but if he be much more than this, a *guilty* man, then the law must take its course, and the Judge must condemn, and the criminal must bear his iniquity. Such are the ethics of the Bible; such the principles of Divine order and government; man may kick against them as he may, resolving every sin into a disease, each disease into a misfortune, and each misfortune into certain personal and temporary circumstances, out of which the buoyancy of human nature is gradually raising the race!

Ver. 21.—"**And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:**" Ver. 22.—"**All in whose nostrils was the breath of life, of all that was in the dry land, died.**" Ver. 23.—"**And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.**" Ver. 24.—"**And the waters prevailed upon the earth an hundred and fifty days.**"

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* The reader will find long discussions in the Fathers and Popish writers on the universality of the Flood. Pererius Valentinus collects a good many of these (Comment. in Gen., vol. i. b. vii., and vol. ii. b. xi.). From an expression in the Vulgate translation of Ecclesiasticus xliv. 16, regarding Enoch —"translatus est in Paradisum"—the idea was early taken up that Enoch was translated into the earthly Paradise. This Paradise was supposed to be situated on a mountain, and at the time of the Deluge this mountain was spared! Others maintain that Paradise was swept away by the Flood; which certainly is the natural hypothesis, whether it were placed on a mountain or not. To this Milton refers—

. . . . . "Then shall this mount
Of Paradise by might of waves be moved
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening gulf."
—*Par. Lost*, b. xi. 829-833.

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"All flesh died;" yes; but it was a long melancholy process. It was not the instantaneous death of the men of Sodom, in a single morning; nor the sudden slaughter of the murmuring Israelites in Kibroth-hattaavah; it was a forty or perhaps an hundred and fifty days' period of dying. Like the mower's scythe, each day's advancing wave swept down another and another circle of living men; not smothered unseen by the brimstone or engulfed by the earthquake, but perishing day after day in each other's sight, till the last rising wave had swelled up over the last mountain top, to which some wretched sinner had betaken himself! What an interval that must have been of prolonged terror and wild despair!

"The wicked shall not escape," said Job (xi. 20); "they shall not escape," said Paul (1 Thess. v. 3), speaking of the coming day of the Lord. Thus complete in the execution of vengeance was the flood. "All flesh" died; every moving thing, fowl, cattle, beast, reptile, "every man," all in whose nostrils was the breath of life on the dry land, every living substance, was destroyed from the face of the ground, man, cattle, reptile, fowl; and "Noah only remained alive!" What repetition, what enumeration, what variation of expression is here, to express the completeness and universality of the ruin! The long-suffering was great, but the destruction is terrible.* There is no sparing now, no relenting, no shrinking. The "terrible things in righteousness" must be thoroughly done. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. xlviii. 10).

That God has no pleasure in the death of the wicked we know; and that He does not delight in letting His handiwork go to wreck, we also know; yet not the less true is it that judgment shall go forth to the uttermost against the workers of iniquity, and that the whole universe will be wrecked rather than that one jot of His law should fail; for He keeps no terms with sin, and must wipe off all defilement from creation. It is a fearful thing to fall into the hands of the "living God." Every being on whom sin is found must bear the burden of it, unless there be found another to bear it for him.†

* Luther here speaks of "incredibilis illa ira." See Enan. in Gen.

† A few sentences are subjoined on the question of the universality of the Deluge. The writer is not one of those who dreads geology, or is afraid to accept its legitimate and deliberate conclusions. But let us test everything, and only hold fast that which stands the test (1 Thess. v. 21).

For the literal universality of the Deluge the following reasons occur:—

1. The Scripture narrative implies this. The words of the 19th, 20th, and 21st verses are very explicit, and seem incapable of limitation. Both as

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Art. II.—INSPIRATION OF SCRIPTURE.*

"There are several other views of inspiration held by persons who profess to receive Christianity as from God, that are either altogether or essentially erroneous.

"Such is theirs who hold that Christianity itself is from God, but that the Scriptures are not an inspired record of it. They, it is maintained, are the work of fallible men; and their teachings are to be received or rejected, as they accord with what we know from other sources of God, and the measures which

to the prevalence of the waters and the destruction of the creatures, the expressions used are of the most universal signification.

2. On the supposition of its being universal, could any other or stronger language have been employed? On the supposition of its being limited, we should have expected something more cautious, and less likely to mislead.

3. The immense preparations made for it are inconsistent with the idea of its being local. Read over the whole account of these in the 6th and 7th chapters, and you will close it with the impression that a mere local flood is out of the question. How strange to build an ark, to give warning of coming destruction for one hundred and twenty years, to work a miracle in bringing in the animals into the ark,—when, by removing Noah some one or two hundred miles to the north or south, He would have placed him beyond the peril. Besides, what was the use of miraculously preserving alive these pairs of animals, when (according to the non-universal hypothesis itself) there were other regions of the globe peopled with these already?

4. To say that the human race occupied a mere section of the globe, and that the flood was confined to that section, is a mere hypothesis,—a hypothesis without a foundation. A universal deluge seems too great a thing for modern faith to take in. A partial deluge is more credible, both geologically and rationally; and therefore the above hypothesis is devised.

5. The rising of the waters fifteen cubits above the highest mountains is inconsistent with a local deluge. A local deluge may submerge valleys and plains, but not mountains. Any flood that would submerge even our low mountains must of necessity be universal. Were the level of the sea to rise even a few hundred feet, a universal overflow would follow. Were the rapidity of the earth's revolution round its axis increased, then, no doubt, the whole waters of north and south would rush towards the equatorial regions, and in that way, and after a time, such a submersion would be so far *local*—*i. e.*, it would form an enormous belt of water round the equator (broader or narrower according to the rapidity of the revolution); but ere the waters of the north and south could have found their way to the middle regions, they must have swept over and submerged every continent of earth, producing in their course a universal deluge.

6. The statement in 2 Peter iii. 5-7 evidently assumes the universality of the flood.

7. The geological facts on which the non-universal hypothesis is founded are negative, not positive; and they are as yet but scanty and precarious. Let us at least wait before we alter the plain teaching of Scripture to suit certain negative facts, which may be speedily overturned or neutralised, and which even at present will not bear the conclusions which have been laid upon them.

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His attributes must lead Him to pursue in the government of the world. But we know nothing of any Christianity except that which is recorded in the Scriptures. To assume that there is an *ideal Christianity* that differs essentially from that which is delineated in the New Testament, and to reject such parts of the latter as disagree with that ideal, is in effect to usurp the place of moral governor and revealer, and attempt to decide on *à priori* grounds, or from the dictates or speculations of reason, what method of redemption God must have chosen and revealed. Those who entertain this view, accordingly, are not in fact believers in revelation, but are mere rationalists, and proceed on the ground that no revelation or inspiration is necessary, but that reason is able by its own power to discern what the method of redemption is which God has instituted.

"It is an equally mistaken theory, entertained or implied by many, that though the sacred penmen were inspired, the inspiration they enjoyed was a mere transfusion or excitement in their minds of *the train of thought* they recorded, unassociated with *the words* in which they, as they wrote, clothed it. But this, as we shall shew when we come to treat of the views which the Scriptures give of the nature of inspiration, was impossible, without a different miracle from inspiration itself, by which the laws of their minds would have been reversed, and for no other end than to leave them liable to error in the written record which they were employed to make of that which was revealed to them. It is the law of our minds to think in words. We know of no other mode of thinking. The vocal sounds which we employ when we express our thoughts, conceptions, wishes, purposes, and acts, are always associated with them as they pass through our minds, and indissolubly. It is not a matter of volition, but is the law of our nature, and unavoidable. We cannot by any effort separate them. To exercise a train of thought in perfect isolation from the words which we should employ were we to express it by the voice or the pen, is as contrary to our nature, and as impossible, as it is to think without thinking in succession and in the forms that belong to and are determined by our peculiar faculties. To affirm, therefore, that the inspiration of the sacred writers was a mere inspiration of thoughts unassociated with language, is to affirm an impossibility, except by the subversion of their nature; and is in effect to deny that they had any inspiration.

"A numerous class of writers maintain that the inspiration of the sacred penmen was partial, extending only to the statement of realities, truths, commands, predictions, that were immediately revealed to them, and were of essential importance;

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but that in respect to many events, of which they gained a knowledge through other channels, they wrote without inspiration. Such was the theory of Warburton, Secker, Van Mildert, and many others, and it has many advocates at the present day. It is not in harmony, however, with the representations of the Scriptures themselves, which expressly declare that all the writings of the Old Testament were divinely inspired, and that the apostles enjoyed in their office, as teachers, the miraculous aids of the Holy Spirit. It assumes that the Scriptures, when they came from the hand of the sacred penmen, contained the errors of fact that are now held to exist in them. But that cannot be proved, nor even rendered probable. There is not one of those errors, as in numbers and names, that may not naturally and rationally be regarded as the result of careless transcription. It exhibits it as uncertain what parts of the Scriptures are inspired, and what are not. Who is to draw a clear, demonstrative line between that which was immediately revealed, or is employed in the statement of what was revealed, and is of doctrinal importance, and that of which the writers had obtained a knowledge through other means, or that is not of any theological significance? The theory leaves it to the reader and expositor to judge what was written by inspiration, and what was not; and is in effect a denial that the Scriptures are a reliable guide to faith. It seems inconsistent with the wisdom of God to suppose that He should give the inspiring influences of the Spirit to the sacred penmen, in writing everything that was revealed by Him and contained a theological truth, but should leave them to fall into errors in their historical statements that would demonstrate that they were not inspired in that part of their record, and thereby impair the authority of their whole teachings.

"The theory of Bishop Wilson, Bishop Tomline, and many others, represents inspiration as of different degrees and species, according to the necessities of the writers, as suggestion, elevation, direction, and superintendence. This, however, is but an hypothesis, and implies that a portion of the Scriptures were written without inspiration, inasmuch as an inbreathing of that which was written was a wholly different action from mere elevation, direction, or superintendence. Inspiration is a direct transfusion of thought into the mind. But direction and superintendence may be a mere preclusion of error while the mind writes from its own resources; and elevation may be but a quickening of the faculties without involving any determination of the thoughts that are consequent on that quickening.

"Each of these theories has advocates at the present time, and

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that of rationalism, those of the two forms of pantheism, and that which represents inspiration as confined to thoughts—not extending to words—have a wide currency, and are the means, we believe, in connexion with the philosophy of which they are the offspring, of leading great numbers into the rejection of the Divine authority of the Scriptures. The view of Warburton and Wilson—which affirms the inspiration of the Bible in the main—while acquiesced in by many, is regarded by a still greater number, probably, of the evangelical, as defective.

"What, then, is the truth in respect to the fact and the nature of the inspiration of the Sacred Writings? This question is manifestly to be determined exclusively from the representations of the Scriptures themselves. There are no other grounds on which it can be decided. It is a question solely as to their testimony in regard to their origin and authority, and respects them as they were written by the sacred penmen, not as they exist in transcripts by uninspired writers, or in translations into other languages. What, then, do the sacred writers themselves teach respecting their inspiration?

"They teach explicitly that they were inspired of God; that they received the revelations which they record directly from Him; and that they wrote them under the inspiration of His Spirit: and they define that inspiration as an inbreathing into them of the revelations, truths, and facts which they record, embodied in the words in which they were uttered and recorded. This we shall proceed to unfold and prove.

"I. The inspiration of the sacred writers, according to their representation, was a Divine inbreathing into their minds of that which they wrote, including the words as well as the thoughts.

"'But continue thou in the things thou hast learned and understood, knowing from whom thou hast learned, and that from a child thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is inspired of God, and is profitable for teaching, for confutation, for correction, for instruction which is in righteousness, that the man of God may be complete, being thoroughly furnished for every good work' (2 Tim. iii. 14–17). The apostle thus teaches, that all Scripture —that is, all that is written in the Old Testament—to which he especially, perhaps exclusively, refers, is *θεόπνευστος*, God-inbreathed. The affirmation is not in regard to the revelation of the *contents* of Scripture, in distinction from *Scripture* as a record of revelation. It respects *the Scripture itself;* that is, that which is written in the Sacred Volume, without

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reference to the way in which the knowledge of the things recorded was received by the inspired writers. And he ascribes to it a character of perfect truthfulness and wisdom. It is helpful or useful for teaching truth, for the confutation of error, for the correction of mistaken and mischievous notions, and for that instruction which is in righteousness, that the man of God may be complete in knowledge and the means of imparting knowledge, and thoroughly furnished unto every good work. And this is alleged in proof of the statement he had made, that the sacred writings are able—that is, are adequate from the knowledge they present—to make men wise unto salvation, through faith which is in Christ Jesus. It is through the faith which respects Christ—that is, through faith in His person and work, as they are presented in the gospel—that the writings of the Old Testament possess this adequacy. It involves, therefore, a knowledge of the gospel, as well as of the law and the prophets. That knowledge had been orally imparted to Timothy by Paul himself, and in a measure doubtless through his Epistles, all of which, excepting that to the Hebrews, were written anterior to this to Timothy, and in the salutations of several of them Timothy had joined. No definition could have been given, therefore, that would more expressly declare that the whole contents of the ancient Scriptures were divinely inspired; and more clearly imply the perfect inspiration also and authority of the writings of the New Testament that were then in existence; and none that would more fully and emphatically pronounce them free from all error. Timothy was to receive them as breathed into the sacred penmen by the Spirit of God, and as infallible in the truth and wisdom of all their teachings. To suppose that he was at liberty to regard them as mere human writings, abounding in errors of fact and doctrine, and was to try them at the bar of his reason, and receive only such of their statements, on the principle of eclecticism, as maintained by Coleridge, Macnaught, and others, as happened to accord with his speculative preconceptions, is to offer the grossest contradiction to the apostle's representation of their origin and nature.

"The testimony of Peter to the inspiration of the ancient prophets is to the same effect. 'For he received from God the Father, honour and glory; a voice being borne to him from the resplendent glory of this nature—"This is my beloved Son, in whom I am well pleased." And this voice borne from heaven we heard, when with Him on the holy mount. Also we have the confirmed prophetic word, to which ye do well to take heed, as to a lamp shining in a dark place, until

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day dawn and the day-star arise on your hearts: knowing this first, that no prophecy of Scripture is of private explication:—[that is, the mere expression or explication of the views of the individual who utters it]—For prophecy was never brought forth by the will of man, but being moved [borne on] by the Holy Ghost, holy men of God spake' (2 Pet. i. 17–21). The apostle thus expressly declares, on the one hand, that no prophecy of Scripture is the product of the individual who uttered it, or the expression of his personal views; for prophecy was never brought forth by the will of man; and on the other, that holy men of God spake from the impulse of the Holy Spirit. So that both their prophesying, and that which they prophesied, was wholly from His inspiration. He moreover represents, that the prophecy contained in the Scripture, which was in the hands of those whom he addressed, is identically that which was *spoken* by holy men of God under the promptings of the Holy Ghost; so that prophecy, as it is recorded in the sacred volume, is identically what it was as it was originally uttered by the prophets at its revelation to them; and shewing, therefore, that it was written, as well as revealed and spoken, by inspiration of the Spirit.

"In accordance with this, John represents that the prophecy contained in the Apocalypse was communicated to him by revelation; that it was signified or explained to him by an angel, and that he was directed to write it;—and he indicates that the prophecy which he *wrote,* is identically that which was revealed to him. He calls the written prophecy the Revelation and the Prophecy, and pronounces a blessing on those who read and hear its words or sayings, and retain them in their minds.

"Paul, in like manner, wrote all his epistles in his official character, as an apostle of Jesus Christ by the will of God; and he declared to the Galatians that the gospel which he preached, that is, the system of glad tidings which he proclaimed, was not after man; for he neither received it from men, nor was taught it, except by revelation by Jesus Christ. The whole of the glad tidings, therefore, which in his official character he wrote, he derived from Christ by revelation, as well as that which he preached by his voice. He accordingly represents that it was by revelation that the great mystery was made known to him of God's purpose respecting the union in a future age, of all the inhabitants of the heavenly orbs, and of this ransomed world, in one empire under Christ; and that he was expressly commissioned and fitted by the effectual inworking of Divine power to proclaim that purpose to the

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Gentiles, and make known to them that they were to be partakers, as well as the Israelites, of the full salvation of the world that is to be accomplished under that dispensation (Eph. iii. 1–12); indicating thereby, that he enjoyed the effectual inworking of the Holy Spirit in his communication of that which was revealed to him, whether by his voice or by his letters, as fully as in receiving the revelation of it. He was made a minister according to the gift of the grace of God bestowed on him by the effectual inworking of His power, that he might announce among the Gentiles the unsearchable riches of Christ, and make all see what is the fellowship—the participation—of the Gentiles in the mystery which, from the beginning of the world, had been hid in God (Eph. iii. 9). He enjoyed that inworking of the Divine power, therefore, alike, in all the functions of his apostolic office, to fit him for which it was given,—whether it was proclaiming it with his voice to hearers in his presence, or recording it in letters to be transmitted to churches at a distance. Peter accordingly denominates all Paul's epistles as Scriptures, which the unlearned and unstable wrest, as they do the other Scriptures, to their destruction (2 Pet. iii. 15, 16).

"And this enjoyment of the inspiring agency of the Holy Spirit in the functions of their office was in accordance with Christ's prediction and promise to them of His assistance. 'Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, *take no thought how or what ye shall speak*, for it shall be given you in that same hour *what* ye shall speak. *For ye are not the speakers*, but the Spirit of your Father *which speaketh in you*' (Matt. x. 16–20). They thus were not only prohibited from relying, in the slightest measure, on themselves in the most trying exigencies of their ministry, and assured that that which they were to speak should be given to them; but the reason for the prohibition and promise is, that when speaking in their official character, they were not the real speakers, but it was the Spirit of God that spake in them, or by them. Though they were to speak voluntarily, and in the exercise of all their faculties, as absolutely as though they were not inspired, yet that which they were to speak, both in thought and language, was to be given them by the Spirit, as absolutely as though it were first proclaimed to them

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by a Divine voice, and their office were only to repeat what they had heard. That which they spake as apostles, is accordingly everywhere called the word of God: 'And they were all filled with the Holy Ghost, and they spake *the word of God* with boldness' (Acts iv. 31). 'And the next Sabbath-day came almost the whole city together to hear *the word of God.* But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that *the word of God* should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of [unsuitable persons for such an] everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee [Christ] to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified *the word of the Lord,* and as many as were ordained to eternal life believed. And *the word of the Lord was published* throughout all the region' (Acts xiii. 44–49). That which they spake as apostles and evangelists was thus, in language as well as thought, the word of God—because spoken by them under the inspiration of the Spirit; as truly and exclusively as it would have been, if it had been uttered directly by the voice of God. No part of their messages was the mere work of their faculties. It was all, in substance and form, divinely inbreathed. That which was written by them in the Gospels, Acts, Epistles, and Apocalypse is also called, when proclaimed by faithful teachers of later ages, the word of God; for the souls that were seen by John under the altar, were 'souls of those that were slain *for the word of God,* and for the testimony which they held.' Among those who 'had part in the first resurrection' also, were 'the souls of those that were beheaded *for the witness of Jesus, and for the word of God*' (Rev. vi. 9, and xx. 4). As they were not inspired, the word of God for which they were put to death was the word especially which is recorded in the New Testament, from which they chiefly drew the doctrinal truths which they professed and proclaimed, and the testimony of Jesus which they uttered.

"The writings of the New Testament, as well as the Old, therefore, are exhibited by the inspiring Spirit as the word of God as specifically and absolutely as the laws, doctrines, and prophecies recorded in them are, in the form in which they were first revealed to, and vocally uttered by, the prophets and apostles to whom they were originally communicated.

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"And with this view of inspiration, all the representations of the Scriptures accord. They everywhere exhibit the revelations and messages from God which they contain as directly communicated by Him: they represent the offices of prophets and apostles, through whom they were communicated, as directly instituted by Him, and as extraordinary; they describe the reception of revelations from Him, and the utterance or communication of them in a written form, as their special function; and they represent the Holy Spirit as acting in them at every step of their official work, and attesting their Divine commission and the truth of their teachings by indubitable and stupendous miracles; among which was the gift of the power of uttering unknown languages, the words of which, as well as the thoughts they were employed to express, must necessarily have been inspired. The supposition that their teachings were, in a measure, the work of their own minds instead of the inbreathings of the Holy Spirit; that the language in which they were uttered was not inbreathed as much as the thoughts; or that the written record they made of the revelations they received, and of the history of their agency in regard to them, was not inspired in word as well as thought, as fully as their vocal utterance of them was when they spake them under the impulse of the Spirit, is without authority from the Bible, and against the whole of its testimony on the subject.

"The inspiration of the sacred writers, then, was a Divine inbreathing of that which they wrote, in the form in which they wrote it, as well of the language as of the thoughts.

"II. And this mode of inspiration, in which the language uttered and written by the prophets and apostles, as well as the thoughts, was inbreathed into them, is in accordance with our natural and invariable mode of thought. No other inspiration is possible, without a subversion of the constitution of the mind by the annihilation or suspension of two at least of its most important faculties—association and memory. It is assumed by some writers, that inspiration may have been a mere inbreathing or transfusion of thought into the minds of the sacred speakers and writers, wholly dissociated from words. But it is against the law of our nature. We naturally and uniformly think in words, and are incapable of any other mode of thought. Let the reader attempt to raise a train of conceptions, ideas, or remembrances, wholly disconnected with the vocal sounds which are their names, and he will find it as impracticable as it is to raise a train of thought that has no connexion with his faculties. The two are as indissolubly joined

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as shadows and the objects that cast them are; as the forms are of external objects, and the objects of which they are forms. And they are as universally and necessarily joined in the silent processes of the mind as they are in the expression of its thoughts by the voice or the pen. Words are the shapes, as it were, in which they spring into existence—the drapery in which they are invested as they pass before the eye of the mind.

"In like manner, on the other hand, the thoughts that are expressed by words, are indissolubly connected in the minds of hearers and readers with the words that express them. Instantly, as their accents resound in the ear, or the written forms that are their signs pass before the eye, the train of thought which they represent, rises in the mind as distinctly and vividly as it flamed on the intellect in which it first originated.

"And this law of our mental operations is indispensable to us as social and moral beings. We owe to it our power of communicating thought and of receiving it from others. Without it, we could neither have conversation, vocal speech, books, nor language. Let us suppose a train or group of thought to rise in a person's mind without being associated with any words as signs of it. He plainly not only could not instantly express them as we now do in speech or writing, but he could not express them at all in words unless he invented a language for the occasion. For if no words were associated with the thoughts, it would be because none were known that were their proper exponents. Words to represent them could only be obtained, therefore, by fabricating them; and that, in order that they might express thoughts in propositions, would involve the invention, not only of words, but of all their forms of conjugation, declension, and syntactical relation to each other. And that process would be requisite in every instance in which an incident was to be related, a thought uttered, or a feeling expressed: since, by the supposition, one's having invented words and used them as signs of certain thoughts on one occasion, would not contribute to their presenting themselves in conjunction with those thoughts if they recurred on another. Each group of ideas, and each individual thought, no matter how frequently it had risen in the mind, must by the hypothesis, whenever it again presented itself, come wholly disconnected with the words that had been employed to represent it, and leave it as necessary as at first to invent a vocabulary and a whole scheme of language in order to express it! Under such a law of thought, therefore, there could be no such thing

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as *vivâ voce* teachings, public harangues, orations, discourses, or pleadings, nor conversation: there could be no books, written records of knowledge, or communication of thought from one mind to another in any form. No thought could be uttered or written, except by inventing a language for it for the time; for if no words were associated with it, how could they be obtained except by invention? Nor could any uttered or written language be understood by any one besides the inventor, till it had been learned for the occasion; as, by the hypothesis, the association of words with thoughts in consequence of a previous usage, would be precluded. But as a language invented in such a manner would be wholly arbitrary, and would present no key to its explication, how could it be interpreted by others who had no knowledge of its words or its structure? How could they distinguish its nouns from its verbs, or its verbs from its adjectives and prepositions, and ascertain the sense in which they were used? It would plainly be impracticable. The communication of thought, under such a law, would be as much out of the sphere of possibility as it would if there were no thought to be communicated, nor thinking agent to receive it. Each individual would be isolated from all the others, as far as the expression of thought through language was concerned, as absolutely as though there were no others in existence.

"Nor would the suggestion of mere generic terms, or root words, leaving the prophet to select from their forms those that express the thoughts breathed into his mind, be any the less contradictory to the law of our nature. The association in the mind of thoughts with the mere root words from whose derivatives the terms are to be selected that form an expression of it, is as unknown to us as trains of thought are unassociated with language. The words that are conjoined with our thoughts, and are their vehicles, are identically those which we employ to express them. We have not to go through a declination of nouns and conjugation of verbs, or a process of selection, in order to reach them. Those that arise along with our thoughts are those which are their genuine matches and exponents.

"Such a mere suggestion of root words would, moreover, be as incompatible with a rapid and effective utterance of thought, as though no words were associated with it. The Greek word, for example, that answers to our verb to love, has upwards of three hundred forms, beside nouns, adjectives, and adverbs that are framed from the same root. The forms of most other verbs are equally numerous. Were the mind, then, before it could utter a thought requiring a half dozen verbs, nouns, adjectives,

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and adverbs, to pass through fifteen or twenty such groups, amounting to five or six thousand different words, to select the proper terms, discourse would be impossible. How could an orator succeed in expressing himself to an audience, if obliged at each sentence to spend five, ten, or fifteen minutes in running through conjugations and declensions, and scouring the whole realm of language in order to reach the right words to represent his thoughts? Had such been the inspiration of the prophets, they could never have uttered the revelations which it was their office to proclaim. But holy men of God of old, who spake as they were moved by the Holy Ghost, went through no such processes in the delivery of their messages. It was as unknown to them as it is to men now. Their thoughts were clothed, as they rose in their minds, in the language in which they expressed them; and they uttered them as naturally and as rapidly, as they were accustomed to, when they spoke without the inbreathings of the Holy Spirit.

"And language is as adequate an instrument of suggesting or communicating thought, as thought is of calling up the language that expresses it; and from its copiousness of terms, the speciality of the meaning that is assigned to each word, and the simplicity and uniformity of the laws by which it is governed, is equal to the office which it thus fills. There is not an object of thought that has not a word as either its generic or specific name. There is not a relation in which an object can be contemplated, but there are special forms of its name, or other words that express it. There is not an act of any species of which an agent is capable, but there is a verb which is its name, that in its various voices, moods, tenses, numbers, and persons, expresses that act in all the shapes and relations it can assume. There is not an object but there are adjectives and adverbs for the definition of its measure, as great or small, weak or strong; and of its character, as agreeable or disagreeable, evil or good. Language is thus competent to express and to suggest every shape and relation of thought and feeling of which the mind is capable. There is no other instrument which we employ that is so perfect, and there is no other part of our nature that fills its office with such ease, rapidity, and perfection, as the organs by which our language is uttered.

"This power, or constitution of our nature, by which, on the one hand, thought always comes clothed in the vocal sounds that express it; and, on the other, those sounds always raise the thoughts in the hearer which they express—is one of the most wonderful that belongs to us. Their conjunction is not the work of volition, nor of any special faculty; but takes

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place by a law of our nature, the grounds of which we do not comprehend, and the operation of which we cannot control. There is scarce any other function of our intellect so striking, or so essential to the efficiency of our other powers. Were it struck from our constitutions, we should be wholly incapable of communicating or receiving thought by speech, and of all the agencies of which language is the instrument, and should sink in a great degree from the rank of intelligences to that of brutes. It is possessed, however, so universally, and is so perfect, that no one finds the slightest difficulty in instantly uttering, and in the most adequate language, all the forms of thought, emotion, and purposes that he desires. His ideas leap into being in the drapery in which he is to present them to others; and if he chooses, he transmits them by his voice into their intellects, as rapidly as they rise in his own. This process, when large assemblies are addressed, has a greatness and wonderfulness that seems little less than miraculous. The orator in the pulpit, at the bar, in the hall of legislation, in addressing to his audience a vast array of statements, delineations, recitals, arguments, appeals, hesitates not in regard to a single term that serves as the vehicle of his thoughts. Without any effort or volition they come into being in union with each other, and the words leap from his lips as rapidly as the thoughts enter his mind. The process, on the other hand, to which his utterance gives birth in his hearers is as wonderful as that of which he is himself the subject. For his thoughts, in the exact forms and colours in which he arrays them, enter the mind of each of the thousands who hear him in conjunction with his words, by as unfailing a law of nature as the words entered his own mind in conjunction with his thoughts. Of all the effects to which human agents give birth, there is none that transcends this in greatness and wonderfulness: and it results from this indissoluble union by the law of our nature of the thoughts which we think with the words in which we speak them; and of the words which we hear with the thoughts which the speaker employs them to express. Dissolve that natural, instant, and perfect connexion, and we should no longer have the power of communicating or receiving thought by speech. It is clear, then, from this great law of our nature, that the inspiration of the prophets and apostles cannot have been a mere inbreathing of thought in isolation from language. It was an inspiration of the words which they spoke and wrote, as well as of the thoughts which those words were employed to express.

"III. The agency of the Holy Spirit, by which thoughts

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and words were thus breathed into the minds of the sacred speakers and writers, was exerted on them in such a way that their faculties continued to fill the office that naturally belonged to them, in determining the forms of their thoughts and the modes of their expressing them. Instead of suppressing or contravening their mental peculiarities, their thoughts, emotions, and expressions were shaped and coloured by them as largely, or nearly so, as when they acted independently of a Divine influence. If their minds were simple and practical, the messages and revelations that were breathed into them were of that cast. If their intellects were agile and piercing, their sense of greatness and beauty delicate and quick, and their passions fervid, those characters appeared in their inspirations. If reason, a power of grasping systems of truth, of tracing principles to their issues, and of unfolding and demonstrating doctrines, was a predominant element in their minds, those were the faculties through which the Spirit exerted His inspiring influence; and the truths communicated to them were truths that belonged to those spheres. The various powers, habitudes, and culture of the prophets and apostles were thus employed by the Spirit to make communications and revelations, in the peculiar forms of thought and expression that are suited to the several subjects of revelation and to the different classes of minds for whom they are designed. The faculties specially employed in each individual are those which had a natural predominance in his constitution, and the themes, the forms of conception, the associations, the modes of illustration, the style, are those, in a chief degree, that belonged to his ordinary agency, precisely as his organs of speech, and the tones and inflexions of voice with which he spoke his messages, were those precisely with which he uttered his thoughts in the ordinary course of his unofficial life.

"In Isaiah's mind, for example, the leading element was imagination. He had an intellect of great alertness and strength, a wide perception of relations, a quick sensibility to beauty and grandeur, a vivid associative faculty, great versatility of thought, fervid affections, and a rich treasury of words and graceful and pointed forms of expression. But the highest power of his mind was a creative or conceptional faculty, by which all the objects of his thought were invested with visible shapes, as it were, and brought into the sphere of his vision; and all the actors to whom his prophecies related were beheld in the scenes of their agency, and acted their parts before him.

"Thus he commences his prophecy with a summons to

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heaven and earth as spectators, to hear the expostulations he was about to utter to the Israelites; and exhibits Jehovah himself as addressing them, and reproaching them for their unnatural rebellion. 'Hear, O heavens, and give ear, O earth! for Jehovah speaks: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib. Israel doth not know; my people doth not consider.' Then conceiving of them as standing before him, he depicts their character, and apostrophises them on their incorrigibleness. 'Ah sinful nation, a people laden with iniquity: they have forsaken the Lord; they have contemned the Holy One of Israel. Why should ye be stricken any more? Ye will revolt more and more.' And to indicate the inefficacy of chastisements to reform them, he, by a figure, represents them as an individual who has already, without effect, been lacerated and crushed by the scourge to fainting. 'The whole head is [already] sick, and the whole heart faint. From the sole of the foot even to the head, there is no sound place in it, but wounds and bruises." He now turns to their country, and represents it as ravaged and wasted by their enemies, and converted into a solitude. 'Your land, a waste! your cities, burned with fire! your ground, strangers devour it in your presence! And the daughter of Zion is left like a booth in a [deserted] vineyard; as a city that has been besieged.' The whole scene was thus visible, as it were, to him; the guilty people were present; the reproaches and expostulations were addressed to them directly, in an audible voice, and the heavens and earth were witnesses of the spectacle!

"In like manner, in the vision of the second chapter, after announcing that in the last days the mount of the Lord's house shall be exalted on the height of the mountains, and all nations shall resort to it—he conceives of the inhabitants of distant lands as consulting with each other, and proposing to visit it, and as giving as a reason for it, that Jehovah was there to make known to them His will, and judge them. 'And many peoples shall go and say: Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways; for out of Zion shall go forth the law, and the law of Jehovah from Jerusalem; and he shall judge among the nations, and they shall beat their swords into ploughshares, and their spears into pruning-hooks.' And in view of this spectacle, he apostrophises the Israelites, and urges them to return to God. 'O house of Jacob, come ye, and let us walk in the light of Jehovah!'

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He then addresses Jehovah himself, and confessing that it was because of their apostasy that He had forsaken His people, and describing them as having filled their land with idols, he exclaims, 'Thou wilt not forgive them!' and led forward by this to the great moment when God will finally come to judge them, he apostrophises them again, and exhorts them to hide themselves from the terrors of His vengeance; for he beholds Him already come in the majesty of His omnipotence and justice, and the loftiness and pride of men sink into extinction at His presence, the quaking earth shakes down the towers and ramparts in which they confide, and they themselves, smitten with consternation, fly to hide themselves in the rocks and caverns of the mountains! The whole scene was thus beheld by him, as it were, and the thoughts and sentiments which he uttered were prompted by the sight.

"So also, in foreshewing the invasion of Judea by Sennacherib, he sees the Assyrians as they advance from stage to stage, and witnesses the terror and flight of the inhabitants from the villages on the line of their march. 'He is come to Aiath; he is passed to Migron. To Michmash he intrusts his baggage. They have passed the strait; they have taken their lodging at Geba: Ramah trembles; Gibeah of Saul flees: Cry aloud, daughter of Gallim; Hearken, Laish: O poor Anathoth; Madmenah wanders; the inhabitants of Gebim flee: yet this day he shall stand at Nob. He shall shake his hand against the mountain of the daughter of Zion.' The whole spectacle was thus presented as visibly to his eye as though he had looked down on it from the heights of the atmosphere. But he veils the destruction with which the Assyrian army was then smitten, by substituting for it the forests of Lebanon, and exhibiting the Almighty as levelling all their trees at one stroke. 'Behold the Lord Jehovah of Hosts lops the branch with terror, and the high of stature is felled, and the lofty one brought low, and He shall cut down the thickets of the forest with iron, and this Lebanon with a mighty stroke:' indicating that such a prostration of the trees of that mountain would be to them what the destruction in one night of one hundred and eighty-five thousand was to be to the Assyrian army.

"In like manner, in predicting the conquest of Babylon by the Medes, he first apostrophises the princes of Media, and directs them to erect a banner on one of their high mountains, and with calls and gestures summon their troops to the war. Immediately he hears the confused murmur of their voices, and the clangour of their arms, as they defile from their distant hills; and, as they approach, sees the Almighty mustering

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them for battle. He then turns to the Babylonians, and summons them to wail at the destruction which impends over them, and depicts the terror and dismay with which they were to be smitten; the rout and slaughter with which their troops were to be overthrown; and the ruthlessness with which their families should be outraged and murdered, and their dwellings spoiled. And, finally, he delineates the change of the site to a waste and solitude—the habitations of wild beasts, that should screech and howl in their deserted dwellings, and make the halls of their palaces resound with their yells. He then conceives of the redeemed Israelites as uttering a chant at the fall of the Babylonian monarch. The accents come wafted to him from the hills and vales of Judea; 'How hath the oppressor ceased; the golden city ceased! Jehovah has broken the staff of the wicked!' All the other nations join in the chant. 'The whole earth is at rest: They burst forth into singing!' Nature itself shares, he conceives, in the joy. 'Even the cypresses rejoice with respect to thee; the cedars of Lebanon say: Now that thou art lain down, the feller shall not come up against us!' He then follows the spirit of Belshazzar into the invisible world, and conceives of Hades itself as roused at his approach. He sees the spirits of the mighty dead rising from their couches to meet him, and hears the taunts with which they accost him: 'Art thou also made weak as we? Art thou likened to us? Down to the grave is thy pride brought; the music of thy harps? Under thee is the worm spread? Are vermin thy covering? How art thou fallen from heaven, Lucifer, son of the morning! All the kings of the nations lie in glory; every one in his own tomb: but thou art cast out of thy grave, like bloody raiment stripped from the slain; like a trampled carcass!' Thus wherever his thoughts were directed, the scene presented itself to his eyes with the actors of whom he was prophesying, and he witnessed their actions, and heard their utterances as though they stood before him.

"In commencing his later prophecies, which treat chiefly of the coming, reign, and kingdom of Christ, he exhibits the same characteristics. He first addresses the prophets and teachers whom God was to send to His people, as though they were present, and directs them to speak comfortably to Jerusalem, and to announce to her that her conflict with her enemies is accomplished; the judgments with which she had been smitten, ended. Immediately, as though in compliance with his direction, the voice of a prophet comes to him wafted from the wilderness, summoning the people of Israel to prepare the

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way of Jehovah; to make straight in the desert a highway for God: and announcing that the glory of Jehovah shall be revealed, and all flesh shall see it! Another voice then reaches him, saying, Cry!—uttered perhaps by the people, and asking for further communications, that should remove their fears and confirm their faith. And the person addressed answers, What shall I cry? And, as though perceiving that the great power of their enemies was an obstacle to their faith, he cries, 'All flesh is grass, and all its glory like the flower of the field: The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; but the word of our God shall stand for ever.' The voice, then, or perhaps the prophet, apostrophises the people of Zion and Jerusalem, as though Jehovah had already appeared, and commands them to ascend Mount Olivet, from which the towns and villages of the surrounding region are visible, and with a loud voice summon them to recognise the presence of Jehovah—'Behold your God!'—and assures them that He will come with a host, rule in His omnipotence, and distribute rewards to men: and he depicts His reign over His people, as like a shepherd's care of his flock, who bears the lambs in his bosom, and gently leads those that have young.

"The prophet then, in rebuke of their unbelief, shews them that to Jehovah, who measures the waters of the earth in His hand, and weighs its mountains in scales, the Gentile nations can be but as a drop of the bucket; and, finally, pointing them to the worlds that wheel through the arch of heaven, he expostulates with them for imagining that He who creates, upholds, and rules that vast host of orbs is inadequate to take care of His chosen people; and reminds them that the Self-existent and Omnipotent does not faint or grow weary, that it is His office to give strength and sustain the fainting, and that He will infallibly uphold and redeem those who put their trust in Him. And such is the living, acting, and speaking cast of all his prophecies.

"His conceptive faculty thus gave to his visions their form, and the shape and hue of all that he was inspired to utter. His apprehensions of them were in accordance with the peculiar structure of his mind. Their scenery was a visible spectacle to him. He addressed the rulers, teachers, and people of Israel, as he would had they actually been before him. He uttered his warnings, expostulations and predictions in apostrophes, interrogations, and appeals to their reason and conscience, and pointed them to the works of God around them, and the signals they beheld on every hand, of His presence,

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skill, and power, as proofs of the truth of the promises and threatenings which in His name he addressed to them. The perception of resemblances and sense of beauty which were characteristic of his mind, everywhere revealed themselves. Pointed comparisons, bold metaphors, lofty hypocatastases, and other figures throng on every page, and give inimitable grace and strength to his delineations, and freshness and vehemence to the utterance of his emotions.

"The Spirit of God thus employed his peculiar gifts and temperament to present the messages that were to be conveyed through him, in precisely the form they would naturally assume in such a mind, and thereby make his eminent powers of imagination, his quick perception of analogies, his delicate sense of beauty, and his elegant taste and diction, the medium of a more graphic and impressive presentation of them than they could otherwise have received. And the office he was called to fill required precisely such faculties, and such a method of revelation. The nation had already apostatised in a large degree to idolatry, and had separated into two hostile kingdoms. The wars with Edom, Moab, and Syria had begun. The ten tribes were soon to be carried into captivity by the Assyrians. Judah was to be reduced to the rank of a tributary, and at the distance of one hundred and fifty years was to be conquered by the Babylonians, Jerusalem with its temple converted into ruins, and the people transported to Chaldea; and though restored after seventy years, were not to regain their independence, but after a vassalage of centuries to conquering nations, were again to be driven into exile, and a long train of ages pass ere they should be recalled and obtain the blessings pledged to them as God's chosen people.

"In that sad condition, and with such a future before them, revelations of the great purposes of God, and warnings, expostulations, and encouragements presented in lofty and impressive forms, were requisite to engage their attention, rouse their sensibilities, and sustain their faith. And it was Isaiah's office to convey those revelations. He accordingly, on the one hand, depicted the being, attributes, and sway of Jehovah in the most vivid colours, and asserted His rights and determination to maintain them; and on the other, contrasted with Him the nothingness of the gods of the heathen, and predicted the overthrow of their worshippers, Egypt, Edom, Moab, Assyria, Babylon, and all the other kingdoms that were to enslave the Israelites; foreshewed the preservation of the latter as a distinct people amidst the wreck of their enemies; proclaimed the re-establishment and perpetuity of the throne

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of David; revealed the birth in his line of the Messiah, His death as an expiation, and His assumption at length of the sceptre of Israel; and drew, in living forms, the righteousness and wisdom of His reign, the glory to which the chosen people are to be exalted, the conversion of the Gentiles, and the transformation of the world under His sceptre into a paradise of holiness and bliss through eternal years. He was thus employed to present such a disclosure as was needful of the great measures God was to pursue through a long train of ages towards the Israelites; and the peculiar faculties with which he was endowed were made the means of giving the revelations the form, and investing them with the hues by which they were best adapted to engage their interest, convince their reason, and sustain their faith."

Art. III.—THE AMERICAN REVIVAL AND JOEL'S PROPHECY.

A few months ago, in reviewing the astonishing awakenings that have taken place in America, and adverting specially to the fact, that a large number of students have been converted, who are devoting themselves now to the ministry, the *Protestant Episcopal Quarterly Review* put the following question: "*Does not this shew that there is a great battle approaching? For the Lord is not with the veterans only, but is in the recruiting grounds with the young. When we hear of a great nation, such as France, at work in her dock-yards and arsenals, we know that a great war is at hand. The extent of the preparation indicates the extent of the war. May we not judge of the grandeur of the conflict approaching, from the earliness as well as the vastness of the preparation?*"

Do our readers not at once feel the solemn suggestion here put forth to be by no means out of place? It is possible, surely, that a sore conflict for the truth may be approaching; nay, it is probable, if we are not to shut our eyes upon obvious indications and on hostile movements that have been vigorously directed, for many past years, against evangelical truth. And what is both possible and probable to one who judges merely from analogy and appearance, becomes a certainty to one who takes for his guide the lamp of the Prophetic Word. Most heartily do we rejoice to hear, on trustworthy testimony, that two thousand towns and villages have shared, more or less, in this outpouring of the Spirit, and not less gladly do we acknowledge some evidences of the Spirit's working in our own land.

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With thankfulness and delight we read in America of such cases as that of a town so rained upon from on high, that "eighteen out of nineteen persons who sold spirituous liquors, have given up the pernicious trade." And the crowded prayer-meetings from day to day, as well as tokens that the lowest grades of society feel the wave that is passing over the land—who would not rejoice in all this blessing, and pray, "Ride on, ride on, O mighty Spirit, and subdue thousands daily!" Let us seek to sympathise in this great movement more deeply still; but all the while let us remember, that it is, in all likelihood, a preparation for near-approaching battle.

We think this is a safer, not to say a far truer, view to take of it than that of some of our brethren, who have been led thereby to anticipate a beginning of the millennium. Some even go the length of sitting down to calculate how soon, if things go on at this rate, the whole earth might be converted. "The entire conversion of England and America," says one who has been honoured of God in the Churches, "would not be so great a work for the Christians now existing, as the progress made within the last hundred years has been for the Christians then existing." Apart from the doubtfulness of this statement in itself, we ask, What is the advantage to be gained by such speculations in Divine things? And we further submit, that this tendency to calculate, by the rule of proportion, what may be the future increase to the number of converted souls, is not the best way to help on the Revival. It looks like tying the hands of Divine sovereignty. What we have to do is, not to speculate what the Holy Ghost might do, and might enable lively believers to do, but to cherish His presence, and continue in prayer and faithful labour. If we sit down to "number the people," telling that so many thousands were converted in a few months, we are ready to fall into David's sin in numbering Israel. It was the *Holy Ghost*, not fallible man, who recorded, that at Pentecost three thousand, and on another day five thousand, were added at once to the Church and to the Lord.

We desire, in every possible way consistent with the light of the Word, to promote and help forward these awakenings; and on this account it is that we seriously object to vague anticipations—just as we do to somewhat boastful calculations. May we not "*grieve the Spirit*" by this gratification of our carnal reason? We hesitate not to assert that we do; and all the more if, in the meantime, we shut our eyes to plain intimations of God's Word regarding His plan of procedure in the future history of our world. Believing that the Holy

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Ghost has revealed that there shall be no millennium until Christ return the second time, we feel that we are taking the true way to cherish these movements, when we remind one another that all these great awakenings have their place and design marked distinctly enough in the prophetic chart, as occurring before we arrive at the millennial era, and that they are the Lord's mode of gathering His elect ere that day come. They are not the commencement of the millennial prosperity, although in the millennium there will be such, and far, far more penetrating showers of the Spirit; they are the gathering in of the sheaves before a terrific tempest, which is to precede the summer-tide of the Lord's glorious reign.

Brethren in the Lord who watch for souls, while looking out for the Lord's coming, have often expected some such remarkable revivals in these last days. Among other passages of Scripture which have led them to this expectation, one of the chief is THE PROPHECY OF JOEL ii. 28—"*And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*" (Joel ii. 28–32.)

Let it be noticed, that these words are properly the beginning of a *new prophecy*. Joel's book of prophecy is divisible into two distinct series of predictions. The *first* runs on from chap. i. to chap. ii. 27, foretelling, under the figure of locusts desolating the Land, how entirely the land and kingdom of Israel would be laid waste for ages, until the time should come for turning back these armies, and restoring the Land to its former, and better than its former, state. The *second* begins at chap. ii. 27, and continues to the close of the book. It foretells days when the Spirit shall be poured out over the earth, as well as on Israel, and how these days should be followed up by judgments, ushering in the day of the Lord; at which time the nations are found gathered in the valley of Jehoshaphat; and, after the incidental threatening (chap. iii. 4–8, explained vol. ix. p. 365), this portion of the book declares their ruin, and

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the subsequent glory of Israel restored. These two parts of Joel are really as distinct as are Isaiah i. and Isaiah ii.

The words "*afterwards,*" אַחֲרֵי־כֵן, refer to the then existing state of things in the days of Joel. Joel is understood to have lived at Jerusalem, in the days of King Joash, and is the *very first prophet* whose prophecies were committed to writing in the form of a separate book. Now, looking round on the apparently solid, fixed state of things, the two tribes and the ten resting in their land, and unlike any other people, he writes, in language similar to Isaiah ii. 1, "*And it shall come to pass, when this present state of things has run its course*"—that is, when this isolation of Israel from all other peoples is come to its close. When Peter quotes these words, in Acts ii. 17, he explains or paraphrases them, without intending to translate strictly, "*In the last days*"—the days when at last Messiah shall have been manifested. And let us notice that Peter introduces a few other explanations on the words of Joel, such as might be suitable in the lips of one speaking to a listening audience. He says, "I will pour out *of my Spirit*"—using a phraseology that suggests the idea of something given from a fountain or great reservoir—the Godhead fountain. He also says, ver. 18, "*My* servants and *my* handmaidens"—as if to say, "When the Spirit has come upon the more obscure classes of society, *the servants* (ay, the slaves too) and *the handmaids,* they shall be elevated before God, becoming *His* servants and handmaids." And then, describing the wonders as if he saw them, and perhaps pointing with his hand upwards, he reads, "I will shew wonders in heaven *above;*" and next, pointing, as he spoke, to earth, he added, "*beneath*" that sky which shall be full of wonders.

But what is the import of this great prophecy? To what period of time does it refer? And has it aught to do with our day? In reply, we notice, that the Lord has shewn His love to men in that He has commissioned the very first prophet who committed his words to writing, to give forth this remarkable prediction of the *Spirit's outpouring* on all flesh—a prediction sent floating down the stream of time for the use of ages to come. Was not this the "*promise of the Father*" to which our Lord referred, Luke xxiv. 49?—the Spirit promised to the Son for His Church; which promise to the Son began to be known by the Church in the days of Joel, after the obscurer hint of it given by Solomon, Prov. i. 23. Here, then, we find the Father saying, that, in the exercise of His sovereignty, He *purposed to give showers of His Spirit,* or to send His Spirit on men's souls, as rain is sent on the dry ground. Every

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one knows that the rains in the East are the cause of fertility and luxuriant produce; whereas in their absence everything is at a stand—seeds, shrubs, plants, all languish. Nay, so much is this the case, that it is said that whole regions of ground at present desolate and fruitless would at once be covered with produce were there only sufficient waters. Seeds are lying in the dry soil, roots are there sunk in dry dust, which would forthwith be called into vitality, and would shoot up in verdure, were only the abundant waters to be poured over them. Now, so it is with the soul of man. What seeds and roots of truth are in the soul of those who have the Bible! What abundance of most solemn facts and statements, and testimonies of God, as to sin and as to salvation! Yet they lie, like the wheat inside an Egyptian mummy case, all useless, never germinating, never shewing vitality. But let *the Spirit of God* be given them, and then every truth is felt; the heart of the man is penetrated with emotion from those truths; his feelings are all awake; the *thoughts* of God which lay hid in the *words* of God are now made life and spirit to him. And now he understands the meaning of "*I will pour out my Spirit unto you, I will make known my words unto you*" (Prov. i. 23); for *the Spirit* uses *the words* of God.

"I will pour *My Spirit!*" The Father's words are full of love. As when He says, "The man that is My *Shepherd*," so here; it is with Divine affection toward Him of whom He speaks, and in order to impress us with the value of the gift, that He says, "My Spirit." And then, what love, what condescension on the part of the Spirit, to be willing thus *to be poured!* to become, in a manner, a servant to man! Is not this like the love of the Eternal Son? equal love? And when we think of the *Eternal Son* condescending to come and take our nature and to dwell among us, and then look to the love of the *Eternal Spirit* condescending to dwell and abide in the soul, what can we say, but that "herein indeed is love!" The Father directs it all, as representative of Godhead; and we see (so to speak) the two arms of the rainbow of peace bent downward from the eternal throne, the Son and the Spirit from the Father bending over fallen man, and drawing him forth from his ruin to set him down in the presence of the Father.

"I will pour My Spirit ON ALL FLESH;" and then He tells that He will visit their "sons and daughters," their "old and young men," their "servants and maidens" too—yes, on these latter, as well as the former, "*I will pour out My Spirit.*" It is to this feature of the case that Peter specially refers in Acts ii. 16, "*This is that* which was spoken by the prophet Joel."

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The multitude in the temple saw not only the fishermen of Galilee suddenly enabled to act as the Lord's prophets, but also the rest of the one hundred and twenty persons who were in the upper room—the *women*, as well as the young men and old men, and the *servants* too, all alike able to tell "*the wonderful works of God*" (ver. 11). It was a scene exactly such as might have been expected if Numb. xi. 29 had been literally fulfilled, when Moses said, "Would God that *all the Lord's people were prophets!*"* And then, as if tacitly hinting that the scenes of his prophecy were to be understood as taking up and re-exhibiting the whole variety of Old Testament gifts, the language used about "*prophecy, visions, dreams*" is exactly the enumeration of endowments in Numb. xii. 6, "If there be a *prophet* among you, I the Lord will make myself known unto him in *a vision*, and will speak to him in *a dream*."

We say it was to this general endowment of all the disciples that Peter referred when he said, "*This is that* which is spoken by the prophet Joel." Peter points out no reference in Joel to the *gift of tongues* particularly; no, he speaks only of the *great outpouring of the Spirit*. He does not mean to say that the gift of tongues is specified by Joel, any further than as it might be included in the many things which the outpoured Spirit would bring. Who could, or who ever can, tell what the Spirit may add to his special words? God fulfils His word to the letter, but He also ofttimes goes beyond the promise or expectation. The river fills the banks, but overflows besides. There were, in Peter's days, all the phenomena that Joel speaks of—*prophecy* of every sort, whether in the form of teaching or foretelling, *visions*, and *dreams*—and over and above, there were gifts of vast variety. But these gifts are not said to be the subject of prophecy; though they were the matter of promise by the lips of the Lord Jesus ere he ascended, as recorded in Mark xvi. 17, 18.

But now we arrive at the great question: Since Peter says, that *the outpouring* was begun at this time, have we any indication of how long the *days of outpouring* were to last? Certainly we have; this, "*I will pour*," does refer, according to Peter, to the whole time meant by "*the last days*," *i. e.*, the whole time between the Lord's first and second coming. To confirm this conclusion, notice how Joel says that on the back of these days of outpouring shall come *days of judgment*, ushering in the great day of the Lord, so that we are to expect the Spirit's

* In his "Christology," Hengstenberg maintains that the clause which follows that quoted above, in Numb. xi. 29, is a real prophecy, like Joel's, "*For the Lord shall give His Spirit to them*," at a future day.

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showers onward till that day arrive. Yes, and perhaps all the more copious shall these showers be as that day draws near. All classes of persons are to share in the rich love of the Spirit who glorifies Christ—not least, the lower classes of society, obscure in the world's eye, but not overlooked by the Lord. *Families* shall often be visited by the Spirit during these days, "sons and daughters," and often the *young* shall be taken.

But is it not said that there shall be "*dreams* and *visions*," as really as the *Spirit's outpouring?* To this we reply; these are, like Mark xvi. 17, 18, "*the signs following*" upon believing, not the *believing* itself. These are *gifts* attending the Spirit's outpouring, not the *outpouring itself.* These are the stately palms that spring up where water is, but not the water itself. They were given along with the Spirit's grace in the early ages; but they have not appeared since. They were to the Church at its outset what, to a vessel newly launched, are the flying streamers and the shouts of spectators —accompaniments of the vessel's outset, but not essential to its progress. All we can say, perhaps, is that the Lord has not given the *gifts* in all ages, but He has given the *grace of the outpoured Spirit;* and we cannot say whether or not it may ever seem good to Him to send the gifts again. Meanwhile, there is nothing in the prophecy to prevent us expecting showers as copious as those of Pentecost; nay, in the allusion to *rain* implied by the word "pour," there may be a hint that it would come in showers from time to time, if not from year to year. Of this we are certain, that the essence of the prophecy is *the Spirit,* while the dreams and visions are mere accessaries. *The Spirit* is the shower, the dreams and visions only some of the accompanying results of it, and these limited to certain times.

But these *days of outpouring* may be expected to be somewhat remarkable near their close. If we were to admit (as some hold), that in a certain typical measure the "*wonders in heaven and earth*" (ver. 30) took place at the destruction of Jerusalem, then it might also be argued that just as *Pentecost,* with its thousands of conversions, preceded that fatal day, so there will be another and proportionally greater Pentecostal outpouring preceding the great and terrible day of the Lord. But though we do not hold that the "wonders," and the "fire and blood," and the "sun turned into darkness," refer to Jerusalem's doom, and the signs reported as occurring then, still analogy leads us to conclude that if the Lord did, before that *great destruction,* rescue so many souls, it is not unlikely He will rescue more still before *the great day.*

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More than this, we maintain that as there was an analogy in the Lord's treatment of us *Gentiles* in other things, so it is every way likely there will be in this respect also. And thus we are led to anticipate, among Gentiles especially, a *great awakening* like Pentecost, corresponding to that among the Jews ere their doom was sealed. Before the Gentile Dispensation closes this is every way likely to occur; and so we expect (instead of hearing the report with incredulity) extraordinary revivals in the Churches, and among the heathen, through means of our missionaries. These revivals are not to convert the world, they are to hasten the gathering out of the elect; and for this end they will probably be great and extensive. We may hear of them at home, in the Continent of Europe, in the Churches of the East, in India, China, Australia, and Africa, too. It may be we shall see, at the very hour when judgment comes, these two things in close juxtaposition, "On the servants and on the handmaids, in those days, will I pour out my Spirit: and I will shew wonders in heaven and earth."

In regard to this we fully agree with Bishop M'Ilvaine in his Revival Charge to his Clergy. He writes thus:—

"How far has that promise of the Lord, and that prophecy of Joel, '*I will pour out my Spirit on all flesh,*' been exhausted? How much of it remains to be fulfilled? The day of Pentecost, you will remember, was, in the Jewish Church, a feast of '*first fruits.*' Was it anything more in that Christian Church, which then laid up, before God, in His temple, so many precious souls, as the 'first fruits' of the death of Christ? When you have summed up all the ingatherings of the days of the apostles, were they more than merely first fruits of what Joel predicted? Has there been anything since amounting to more? The resurrection of our Lord was the first fruits of a resurrection of the dead, delayed these eighteen hundred years, but not the less sure. The outpouring of the Spirit which so soon ensued upon our Lord's resurrection, with all the awakening of the spiritually dead which it wrought, was only the foretaste of a coming down of the Holy Ghost, long delayed, but certain yet to be '*on all flesh.*'

"And as the years pass by, and we arrive nearer to the completion of these 'last days' to which Joel and Peter referred, must we not be looking for a work of the Spirit of God, which will be to that of the Pentecost, in regard to the multitudes powerfully and rapidly turned to the Lord, as the ingathering of harvest to the presentation of first fruits in the temple? Why look for anything less?"

While, however, we still look for abundant showers of the outpoured Spirit, let us not fail to notice, we are as plainly told of judgment *following the days of outpouring.* What an argument (it is the argument of ver. 32) for using the day of grace! There is judgment coming, and meanwhile there are days of the Spirit; arise, then, and "*call on the name of the Lord.*" Read His name on the cross; see His heart and ways in the work of Christ; see Him revealed in the Son incarnate,

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and appeal to His name—"Just God and Saviour;" appeal to that name—"Able to save to the uttermost" by the death that satisfied Justice, and left not a mite unpaid; appeal to Him with all this in view. The Spirit delights to be "poured," in order to shew Him. All is ready now; but yonder is a dark cloud of wrath; if men go not into Noah's ark, while he preaches, and the Spirit strives, then the end is perdition. "The flood came and took them all away." So shall it be in the days when the Son of Man is revealed.

The awful scenes of judgment that are to follow these Revivals, and to usher in "the great and terrible day of the Lord," are singularly and most awfully described when it is said, "there shall be *blood* and *fire* and *pillars* of *smoke.*" (Peter's words, "vapour of smoke," give the sense.) The words are taken from a *sacrifice;* here is the *fire* of sacrifice, the *blood* of sacrifice, and the *columns of smoke* from the altar. Is this intentional? Are the judgments to be as Zephaniah (i. 7), and Isaiah (xxxiv. 6), and Ezekiel (xxxix. 17) tell us—"*God's sacrifice,*" at which He offers up the *rejecters of the atoning sacrifice of His Son?* If men will not accept God's satisfaction to injured justice, then they must themselves give satisfaction by becoming the victims of just and righteous wrath.

The rainbow is still in our sky; the Spirit is still dropping His showers; but there is wrath near. And soon the glorious brightness of the Lord's Appearing shall turn the "sun into *darkness,*" and its reflection on the moon's surface shall cause it to appear as *blood.* Earthquakes, and other signs and wonders, may shake the earth, and in the twinkling of an eye *the Lord is come!* Ere that comet which we have lately gazed upon (whose presence has been itself a sign of the last days, in this respect that it has *caused no alarm,* because "*knowledge is increased,*" Dan. xii. 4,) shall have revisited this earth, what scenes shall have been witnessed! And who is there of the Lord's people who does not hope that then this earth shall have passed through her baptism of fire, and become the seat of the tabernacle of God.

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Art. IV.—THE ABRADATES OF THE CYROPÆDIA.

While we very decidedly dissent from Niebuhr's estimate of the literary merits of the Cyropædia, we are disposed to agree fully with the learned German's view, that "it is as clear as daylight that his [Xenophon's] object was to write a political novel in the form of the history of a king." It may, therefore, seem, at first sight, wholly unnecessary to occupy a single page of this journal with any notice of what Xenophon has recorded concerning Abradates, king of Susa, with whose melancholy end we are made familiar in our school-boy days. As, however, the Greek writer professes to have himself seen the tomb which Cyrus is stated to have raised in honour of his memory, some will, perhaps, think that the narrative of Abradates and Panthea may have been, to a certain extent, founded upon fact. If this view be conceded, no conclusions can be fairly drawn unfavourable to the historical statements in the prophet Daniel, as we shall proceed briefly to shew.*

Abradates was king of Susa; and we do not wonder to see him described by Rollin as king of Susiana,† which is explained in a foot-note as identical with Shushan. A cursory reader might thus suppose that this Abradates was the sovereign of the Elam of Holy Writ, and that the Shushan of the sacred writers was the capital of his dominions. Such a view, however, would be scarcely consistent with what we read of this royal city and fortress in Dan. viii. 1, 2. It there appears, that, so late as in the third year of Belshazzar, Elam was a province, and Shushan a provincial city of the Babylonian empire. We shall readily believe that Elam and Shushan were brought under subjection to the Chaldean sceptre by Nebuchadnezzar, from whom it passed to his successors, as a part of their royal inheritance. According to this view, it is impossible to suppose that the Abradates who assisted Cyrus in the great battle in which Crœsus was defeated, was king of the scriptural Elam and Shushan. At the same time, it is not unimportant to notice that he had previously been one of the confederates in the Assyrian or Babylonian service.

Until recently, not a little uncertainty prevailed among biblical commentators on the subject of the Elamites; and it was thought by some that they were, possibly, in the sacred

* See the *Journal of Prophecy*, October, p. 376, note. In p. 394, l. 31, for "*H*is right hand," read "*h*is right hand."

† It is unnecessary for our present purpose to speak of the geography of Elymaus and Susiana.

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writers, to be identified with the Persians. Thus, in the well-known prophetic injunction, which contemplated the overthrow of Babylon—"Go up, O Elam! besiege, O Media!"—the former nation was mainly interpreted of the Persians under Cyrus. The Elamites are now very properly regarded as a distinct nation, who had been reduced into the form of a dependent province by Nebuchadnezzar. It could not, however, have been very long before the commencement of the siege of Babylon, that Cyrus became lord of the Elamites and their capital; and it is quite within the limits of probability as well as possibility, that it was at Shushan that Cyrus finally decided to advance against the Chaldean metropolis; and that it was from Shushan that he set out on his expedition at the head of the combined forces of Elam and Persia—the Medes having been instructed to meet him on the other side of the Tigris. And the Divine prescience may have intended to include under the designation of Elam that portion of the great invading host which was more especially under the command of Cyrus, giving it the precedence over Media.

One result of the discovery and interpretation of the Assyrian cuneiform tablets has been to teach us that the kingdom of Elam was of considerable importance and antiquity. Its kings carried on war against the Assyrian monarchs, Sargon, Sennacherib, and their predecessors. And the more carefully we examine the cuneiform inscriptions, the more readily shall we receive the scriptural account of the invasion of Palestine or Canaan by certain confederate nations, at the head of which were the Elamites, under their king, Chedorlaomer, in the days of the patriarch Abraham. We cannot, therefore, well conceive of the kings of Elam as being, so far as the nature of their armour is concerned, rude and half-civilised, in comparison with the warriors of Media, and Babylon, and Persia. And this consideration will be of material service in assisting us to reply to the question—"Was the Abradates of Xenophon king of the scriptural Elam and Shushan?"

The following extract is from Rollin's narrative, taken from the Cyropædia, of the battle of Thymbra, in which Crœsus was defeated by Cyrus:—

"The next day, very early in the morning, Cyrus offered a sacrifice, during which time, his army took a little refreshment, and the soldiers, after having offered their libations to the gods, put on their armour. . . . . When Abradates was just going to put on his cuirass, which was only of quilted flax, according to the fashion of his country, his wife, Panthea, came to present him with a helmet, bracers, and bracelets, all of gold, with a coat-armour of his own length, plaited at the bottom, and with a coloured plume of feathers."

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We have quoted this passage merely to draw attention to the historian's remark, that the cuirass, which Abradates had brought with him to the camp of Cyrus, and in which, but for the interposition of Panthea, he would have fought at Thymbra, "was only of quilted flax, according to the fashion of his country." It is true that Shushan, at the time of which we are speaking, was, doubtless, very far inferior to the Shushan of Ahasuerus and Esther, which had been enlarged and embellished by Cyrus and his successors. Yet, when we bear in mind the undoubted antiquity of the kingdom and capital of Elam, and that its sovereigns had frequently sustained severe conflicts against the powerful monarchs of Assyria; and when we recollect, also, how comparatively near Shushan was to the Tigris and the Mesopotamian dominions of Nebuchadnezzar, we shall be unable to recognise in the chieftain who presented himself in the "cuirass of quilted flax," the warlike sovereign of Elam. At so late a period as that in which Cyrus encountered Crœsus, the king of Shushan, if we can suppose that there was then an independent sovereign of Elam, would be armed with something more costly and regal than linen or cotton. If, therefore, we should concede the truth of what Xenophon has related concerning the husband of Panthea, we should regard him as the chieftain or prince of a warlike tribe occupying a more remote portion of Susiana, and not as the king of Elam, whose royal residence was at Shushan. Indeed, the fact that Abradates had previously fought under the banner of the Assyrian, or rather Babylonian king, renders it highly probable that the whole of Elam and Susiana acknowledged, in a greater or less degree, the superiority and supremacy of the Chaldean monarch. Thus there appears to be nothing in what Xenophon has written of the Susian prince which is inconsistent with Daniel's assertion, that, in the third year of Belshazzar, Elam was a province and Shushan a provincial city, though of considerable importance, of the Babylonian empire, or with the supposition that this addition to the Chaldean dominions was made during the reign of Nebuchadnezzar, Elam having been then made to drink of the cup of subjection, as had been foretold by the prophet Jeremiah.

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Art. V.—THE DISPENSATIONS.

FOURTH ARTICLE.

The adopted children of God, as we have observed, are called to strangership in the world, and citizenship in heaven. These have both been, again and again, the character of the standing of the people of God in this world. Consistency with God is the highest rule of righteousness and holiness; and the call of God is *from* Him, as well as *to* Him. He calls, not only as one who has authority and looks for obedience, but as one who seeks for fellowship and consistency with Himself. Hence the third feature in the present dispensation which we proposed to consider:—

3. *The election of God the Father, in choosing a people to Himself now.*—Adam, at his creation, was a citizen in the earth, because God had placed him in the earth. The works of His hands had been His delight and His glory. He found a place of rest in the garden of Eden, and He walked there; and on account of this, man's citizenship in the earth, and enjoyment of Eden as his home, was holy; for he was where God was, who dwelleth in holiness. Sin, however, quickly defiled the earth, and God was thereby estranged from it, and from man upon it; and if man again became holy, and preserved holiness in the world, he must become a stranger there, as God was. Passing onward from Eden to Pentecost, we see the Holy Spirit poured down upon man in great abundance and with much blessing, to make him holy and fit to dwell with God. But the stubborn heart of man, enselfed in the world, rejects the Holy Messenger, because His actings are contrary to all man's sinfulness; and when He is ready to instruct him, and teach the truths of God which lead to holiness, there is only a dead, cold soil in which to sow the seed of the word. The grace of God is bestowed upon this dead heart; and, in the wondrous love of God, His election goes forth and chooses one of a city, and two of a family, whom He has loved with an everlasting love, and, *therefore*, with loving mercies does He draw them. The man is thus redeemed, and returns to God from the covert and the distance where guilt had placed him. *After that, he should never be seen as seeking citizenship in the earth, and amalgamation with the world.* The election is not only unto "the sprinkling of the blood of Jesus Christ," but also "unto obedience"—and this "through the sanctification of the Spirit"—and hence, although in the world, he is not of the world, but of that

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household who are called by the name of the Lord, and who call upon His name.

In the experience of a child of God, he is, sooner or later, led to ask himself how he became estranged from the pleasures and pursuits of the world, and in what way have his affections been changed in their objects. He must trace all to his Father's election of him, for well he knows that he did not first seek God. "Ye have not chosen me, but I have chosen you," witnesses with truthful power to his own soul, that if he be a child of God, He made him so. God cannot own a defiled thing left in its defilement; and so He has made the defiled thing His by purifying, because He has chosen it to be His own. Now, the world is still defiled, and, consequently, the elect ones are strangers in the world, for their calling is a heavenly one; their "citizenship is in heaven." This being so, their relationships have changed—natural relations have given way to spiritual ones—and the citizens of heaven enjoy the blessedness of communion with their brethren of the same family, who are citizens of the same city; and thus the same spirit of adoption pervades the whole body, the sense of which, as placing us among the children, and securing to us the benefits of heirship, the Holy Spirit himself so firmly implants in the soul, that we know it to be no fiction which asserts, He "bears witness with our spirit that we are the children of God." In this family God dwells by the Holy Spirit, for He has chosen them for a habitation (Eph. ii. 22); they are His little sanctuary until the manifestation of His larger one. This, then, is the standing of the Church of Christ, elected or called from the world—called unto heaven. Our Head is in heaven, our Life is in heaven, our portion and inheritance in heaven: then our hearts should be in heaven.

The Church, thus elected of the Father, is to exhibit her standing before the world—"As thou Father art in me, and I in thee, that they also may be one in us; *that the world may know that thou hast sent me.*" The world can know the Christian's union with Christ only by his outward life; that is what the world will judge by. The Church of Christ, then, must be a visible Church, because an invisible Church cannot be a witness to the world. But this visible Church is not the Church of any denomination upon earth, for wherever is seen a Christian man, filled with the Holy Ghost, and walking according to His truths, there is seen a member of the Church of Christ. No communion of Christians that has ever existed yet could claim to be the Church of Christ exclusively; and we doubt whether there ever existed a communion since apos-

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tolic times, where every member exhibited such a life and character as the world would acknowledge to be condemnatory of itself; for this is the test—"Marvel not if the world hate you: it hated me before it hated you." And wherefore? Because the world lieth in the wicked one (1 John v. 19), and Christ Jesus was not of the world. Hence, a characteristic of this dispensation is its elective feature, a calling out a people for God. In the previous one, the nation of Israel were called out to be a Church (Acts vii. 38); but, then, natural generation constituted a person one of the members of it; spiritual regeneration only can constitute any one a member of Christ's Church; and a consequence of this is, a separation from the world, in mind, habits, and character, such as, when fully exemplifying the life that was in Christ, will condemn the world. Conformity to Him, in the regenerate soul, should extend to every action in life, and this necessarily induces separation. We have to deplore, in this our day, the want of that clear line of demarcation which should exist, separating the Church from the world, so as to be an acknowledged boundary between them. We fear that those distinctive marks of a faithful profession of discipleship—the reproach of Christ, and the offence of the cross—are little known by hundreds of such as we would fain hope were real children of God. Not that we covet reproach or desire to cause offence, but certain it is, that where the work of the Holy Spirit is so exhibited as for the world to take cognisance of it, there will these also be found. The believer should have singleness of heart in the whole spiritual life—inwardly toward God, and outwardly in the sight of the world. "Wherefore, brethren, give diligence to make your calling and election sure," for the sovereign choice of God in the salvation of sinners is manifested by a holy walk and conversation.

Having thus glanced at the work of the Holy Trinity, as brought out in the experience of the child of God, we advance a step farther. When God raised the Lord Jesus from the dead, He "set Him at His own right hand in the heavenlies, and put all things under His feet;" He then "gave Him, the head over all, to the Church" (Eph. i. 20, 22), of which He is also the head (Col. i. 18). The Church is at present in a divided state—part of the members having passed from earth's scenes to be with Christ (Phil. i. 23), and part remaining still below, to shew forth to the world the Holy Spirit's work, who thus abides on earth in Christ's place, until He comes again to instruct and sanctify His people, and to condemn the world. But although thus divided, the Church is one body—it is the

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"*whole* family in heaven and earth," and it is "the household of God" (Eph. i. 19). The economy of the household is in the hands of Christ Jesus, who, as a Son over His own house, is faithful to Him that appointed Him (Heb. iii. 2, 6). And, being faithful to His Father, He is no less faithful to His brethren, for He is not ashamed to call us so. His promises are sure. He governs His house through them, according to the measure of faith in each individual member. Dear brethren, if there be one gift of our heavenly Father more precious than another, it is the gift of faith. We are here as strangers from home, but journeying towards it; we walk then by faith, and we need to do so. Faith is the great feature which is to distinguish the child of God in this dispensation. He is absent from home, for the mansions he is to inhabit are in heaven. Christ is his title to heaven. This is known to faith, and confirmed by the Spirit of God, so that this is a time of faith.

But we believe the period for this strangership to be drawing to a close. The aspects of the times shew that the Lord is at hand. His coming may be in our time, or it may be in our children's time, but we believe it to be near. The Lord prayed that His people might be with Him, and behold His glory (John xvii. 24). This is the only thing that will satisfy the mind of Christ, and the only thing that will satisfy the Christian; for he is not of the earth, earthy, but of the Lord who is in heaven. In the creation of Eve, we find God's purposes as regards the Church, who is the bride of the Lamb, formed for union with Him. Recognising the world around us to be morally incurable (for it has "seen and hated both Him and His Father"), we look to meeting Him in the air, when the hour of His good pleasure to that end shall come; and we look also to returning with Him, to share in His dominion in the glory of His kingdom. This is the proper attitude of the believer in this dispensation.

We have contemplated our Lord as the sacrifice offered for sin. This He did while He was on earth; but He has now left us for a season. Is He then sitting still on His Father's right hand? Nay; He is there as an High Priest, in the tabernacle pitched of God in the heavens, making continual intercession for us, sympathising with us, compassionating us. The priest among the Jews was chosen to offer gifts and sacrifices; but, besides that, he was one who could have compassion on the ignorant, and on them that are out of the way, by reason of his own nature having been taken from among men, and, as such, compassed, like his brethren, with infirmity; so that, although he was an offering and a sacrificing priest, he was

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also a compassionating, sympathising priest. The Lord, as a priest, is also both these. He is an offering priest, for He makes reconciliation for the sins of the people, ever living to intercede for them. He is likewise a sympathising priest, touched with a feeling of our infirmities, and able to succour the tempted. But in each of these characters, in Him there is a wondrous peculiarity. As to the offering or sacrifice, it is Himself He offered, on the ground of which He makes reconciliation for sins, and intercession for His people. As to His sympathies, His capacity to render them does not come, as the capacity of the priest under the law, from His being compassed with infirmity, but from His having gone through a life of suffering temptations—a process by which He can entirely sympathise with the sufferer; while He is Himself entirely separate from sinners, or apart from sin, in all His temptations. The person of the Lord is unblemished in the midst of trial, and the elect of God get the benefit of His fullest compassions. Herein is He honoured, while provision and ability for all priestly sympathy is also declared and made manifest.

Hitherto our remarks have had reference to the general features of the present dispensation, as regards the household of God, and as continuously belonging to the members of the household. We must now turn to the contemplation of some events which are yet in the future as to their full development, and some other which are in the future entirely, but which intimately concern the position of the Church before the Lord's return. These are—

1. The outpouring of the Holy Spirit in the latter days.
2. The standing of the Church in the apostasy of professing Christendom.
3. The events which will distinguish the close of the dispensation.
4. The preparation of Israel for the reception of Messiah.
5. The gathering of all the saints together to the Lord.

1. The events which year by year occur, in the times we are living in, seem to be gradually bringing the Church and the world into greater antagonism; and as this advances, the contrast between the two will doubtless become more prominent. At such a time, the outpouring of the Holy Spirit in greater measure, which we believe to be promised in the Word of God, will be necessary to secure the standing of the Church, as a witness for God, in the midst of apostasy.

With regard to the promise of this outpouring, almost all God's children who have written on the subject, of whatever

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kind their views of prophetical truth may be, seem to agree that, before the Lord comes, there will be a much larger exhibition of the Holy Spirit's power in the Church, than at present, or for many centuries past. They who believe that the Lord Jesus will not come until after the millennial period, consider that to be the time of this expected outpouring, and call it the latter-day glory of the Church; while they who believe this coming to be now near, and viewing this glory of the Church as belonging to another dispensation, yet still look with their brethren for a large display of the Spirit's work. We confess ourselves to be among the number of those who believe that the Lord will come and set up His kingdom on earth in person, at the beginning of what is known as the millennium; and we therefore look for this increase of the Spirit before He comes, considering it to be very near at hand, and to be a characteristic of the end of the present dispensation.*

The conclusion thus agreed upon has, however, been arrived at upon very different principles, and from very different views of prophetic truth. We confine our remarks now to the latter belief above expressed. The outpouring of the Holy Spirit on the day of Pentecost is stated by the apostle Peter to be "that which was spoken by the prophet Joel" (Acts ii. 16). On turning to the prophet, we find the prediction in the midst of promised blessings to the children of Israel, but which have not yet been bestowed upon them; and we are therefore brought to the conclusion, that what took place at Pentecost was only the commencement of the event of which the prophet spake; and we are confirmed in this belief by comparing chap. ii. 32—"Whosoever shall call on the name of the Lord shall be delivered"—with Rom. x. 13, where the words are quoted, and manifestly referred to the present dispensation, in which the appointed means of salvation are the preaching of the word of God, and the reception of it by faith in the hearer. The prophecy in Joel, therefore, as viewed with the help of these two references to it in the New Testament, seems to predict not only the Pentecostal, but also the continual effusion of the Holy Spirit until Israel be restored to Judea (chap. iii. 1), and their country be again productive of the fruits of the earth (chap. ii. 24–26). In this last quoted context is pre-

* We suspect that the *millennial* outpouring of the Spirit which our "post-millennial" brethren believe in is quite a different thing from the outpouring of the Spirit expected by "pre-millennialists," for the completion of the number of the elect, before the kingdom is set up.—*Ed. of Quarterly Journal of Prophecy.*

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dicted a blessing to be re-bestowed after a long cessation, viz., the gift of the former and the latter rain (ver. 23), which blessing has, within the last few years, been vouchsafed in a small measure, and there is no doubt will be increased yet in a manifold measure, as the time approaches for the re-settlement of Israel in Palestine. The prophet Hosea, who prophesied forty years later than Joel, seems to have had this promise of the rain in his mind when uttering the prediction in chap. vi. 3 of his prophecy, "He shall come unto us as the rain, as the latter and former rain unto the earth." He shall come unto us. Who? The Lord. When? At His going forth like the morning. This expression, "the morning," is used in Ps. xlix. 14 to signify the time of the resurrection of the saints. "His going forth" must therefore denote the advent of the Lord at that time "unto the earth." The same may also be gathered from a comparison of 2 Sam. xxiii. 4 with other texts. Comparing again Hosea vi. 3 with John vii. 38, 39, and assuming that ver. 1, 2, speaks of the Lord's paternal love to Israel in restoring them to His favour, we conclude that the Blessed and Holy Trinity are here announced as each taking part in that work—God the Father healing, binding up, and reviving them; God the Son going forth to rule over them as their Messiah; and God the Spirit coming unto them as the rain, to cause them to bring forth fruit. Referring again to Joel ii. 23, 28, 29, 32, we conclude that the Holy Spirit, likened in the prophets to the rain, and hereafter to be poured upon all flesh, is not to be confined, in its application in the present dispensation, to the Jews, but to be extended to the Gentiles also; and having had the former rain "moderately," we look for the latter rain in an abundant effusion of the Spirit, about the time of the second advent of the Lord Jesus. Who will say that the remarkable events now occurring in America, with reference to a revival of religion there, may not be the beginning of this blessed outpouring of the Holy Spirit which we are looking for?

2. This brings us to consider the standing of the Church in the apostasy of professing Christendom. Before Christ can come to reign, a great apostasy is spoken of (2 Thess. ii. 3), and this is one of the most important subjects which a Christian can have under consideration; for we may well ask ourselves, Where do we stand? We may look around and see many things contrary to God's Word, yet the heart is so deceitful, that we may be caught in the very thing we disapprove of before we are aware. Apostasy can only apply to professors; a heathen cannot apostatise. The apostasy spoken of by the apostle

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seems rather to refer to the falling away of a large body than of a few individuals; and before we enter upon the question of the Church's standing when it takes place, it will be well to ascertain first the nature of this falling away. All agree that there will be little faith on the earth when the Lord comes—"When the Son of man cometh, shall He find faith upon the earth?" Perhaps it is not so generally received, that the lack of faith will not arise from the fewness, so much as from the degeneracy and apostasy, of the professing people of God; so that they who have long borne the name of Christ will then be infidels. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" and this at the very time when they are in the habit of partaking of the Supper of the Lord—"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." What may we reasonably, from Scripture and analogy, suppose the true causes of the apostasy of professors to be? The great cause, we think, is to be reasonably found in the long-suffering love of God himself. Man, unrenewed man, turns the sweetest things into bitterest poison; and the long-suffering of God is spoken of by Peter as leading scoffers to say, "Where is the promise of His coming?" while, in reality, "the Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" and that is the cause of His long delay. But these profaners abuse the long-suffering of God, and the more He exhibits it, the more they join in the infidel cry, "My Lord delayeth His coming." The second cause is to be found in Satan—a very different one from the former. We know how Satan has been wont to deal with men; the more he sees his time approaches a close, the more malice and cunning does he put forth—("he hath great wrath, because he knoweth that he hath but a short time")—and the more forms of evil will he instigate, "to deceive, if it were possible, even the elect" people of God; just as when the boy was brought by his father to Jesus, the nearer the end of his reign approached, the more did the devil tear him. Thus, when Jesus had ascended and left behind Him a Church to be a witness for Him during His absence, Satan persuaded the followers of the Lord to believe many things contrary to His holy Word, and we know that very soon after Pentecost apostasy commenced in the Church. For the first two or three centuries it took many phases, and from about the sixth century it became consolidated in the Church of Rome. But it has not been con-

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fined to this Church; for although professors are many, the real followers of Jesus are few, and apostasy has found its way into Evangelical Churches. The thought is a fearful one; but is it too much to say, that Christendom, with very few exceptions, may even now be considered almost apostate? This is seen in various ways—in worldliness, in irreligion and Romish doctrine, in the love of gain, in conformity to the world. If we are living, as we believe we are, in the time of the end, we must expect to see this state of things increase rather than diminish. May we not take the increased malice of the devil, who perhaps knows that his reign is drawing to a close, to be one of the reasons of the apostasy of the professors of the latter days? The third cause we think is this: the increasing abounding of iniquity in the latter days—"Because iniquity shall abound, the love of many shall wax cold." It is easy to resist evil when the evil is small; easier to resist dwarfs and pigmies than giants. Some of Israel's host might have been found to encounter the smaller Philistines, who yet trembled before Goliath. It is not one evil alone that may now be called "the great social evil." Take, for example, the sins of lust, drunkenness, or gambling. Which of all these has not a claim to be called the great social evil of the day? Iniquity is no longer pigmy or dwarfish: it has gained a giant size; and therefore professors, who might conquer the lesser forms of evil, will succumb beneath its giant power. In the abounding of iniquity we may find then one of the main causes of the apostasy of professors. And one more cause is to be found in the forsaking the pure preaching of the Word of God, and in establishing in its place scientific research and intellectual progress. We in no wise undervalue these last, but they will never regenerate the world. Some think the world is to be leavened. We find amiable and philanthropic men banding together to try and produce a millennium without the Gospel of Jesus Christ, but the tares and the wheat are to grow together until the harvest. Corinth was an intellectual place, and Paul was as intellectual a man as any now living; and what did Paul say to the Corinthians? "I determined not to know anything among you, save Jesus Christ and him crucified."

What, then, is to be the standing of God's believing people in the midst of this apostasy? Assuredly their proper position is that of protestors against the abounding immorality, and the increasing desire to substitute secular learning and talent for God's revelation. To this end there is a gracious promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The true followers

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of the Lamb are "called, and chosen, and faithful." Every day seems to be narrowing the great parties in the world into two classes—the enemies of the Lord on the one side, and the followers of Jesus on the other; and if we would be happy now, the only way is adherence to Jesus, coming out boldly from the camp of the world, and going over to Him. Decision is requisite; what said the Lord to the Church of Laodicea? "Because thou art neither cold nor hot, I will spue thee out of my mouth." There are multitudes of Protestants who make a profession of Christianity, and to whom the term formalist must apply. They are correct and orthodox in regard to doctrine, but they have not the Spirit of Christ; and if they have not this, they are none of His. Do they not come under the solemn warning addressed to the above-named Church, "I know thy works, that they are neither cold nor hot"? Is not this applicable to formalists, lukewarm professors—many, it may be, dear to us in the flesh—who think they are right, but who yet come under this denunciation? One of the best preservatives against this state is the daily and patient waiting for the coming of our Lord and Master; for if we do realise this grand doctrine, that He will come to take us up to meet Him, and if we are living in daily preparation for this event, surely there can be no lukewarmness; we must be hot—the love of Christ in our breast, and that love radiating in our life and conversation. It is a principle clearly enunciated in the Word of God, that Jesus is to be Lord. It is essential for a Christian to know Jesus as his Lord, and not as his Master only. If He be our Lord, He has bought His title to our affections, by giving Himself for us, and He is entitled to be our Master also, the Lord of our consciences, the Lord of our actions, the Lord of our thoughts; and this must be a willing subjection. Directly the professing Christian falls away from his allegiance to Christ, room is made for his allegiance to Antichrist. There is probably a sifting time near at hand, such as is spoken of in 1 Cor. iii. 13, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The Church in such a day must be decisive; the individual members of the Church must be decisive. How soon the time may be we know not; we have the promise of the Spirit specially for that time (Isa. lix. 19); let us rest upon it and act upon it. We are reminded of our Lord's prediction, that in these last days shall arise false ones, who shall almost deceive the very elect. How need we then to watch! And how need we to take a decisive standing as regards spiritual things!

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3. As the dispensation draws to a close, there are events which will distinguish this period of its history, plainly, as we think, marked out by the Word of God. We will briefly advert to some of them.

i. A change in the features of the great apostasy of Christendom. Many think that the Papacy will answer the descriptions given of the apostasy: it seems to agree with 2 Thess. ii., 1 Tim. iv., &c.; and such think that Popery is the great and last Antichrist. As far as length of time goes, during which this system has existed, it may be said to be the great Antichrist; but as far as regards the workings of Satan in the last days of the dispensation, we think that another is more entitled to that name. The revival of miraculous influence of an evil kind seems to be spoken of by our Lord in Matt. xxiv. 24. Again, in 2 Thess. ii. 9, 10, we have "all power, and signs, and lying wonders," as a characteristic of the system there spoken of. The Romish apostasy has always professed to work miracles, but we may fairly expect that what has been the character of the Papacy in this respect will be exhibited in reality in times yet future; and we may look forward to a revival of real miracles on the part of the devil, for we conceive that Satan has been permitted to work miracles in time past—that is, things beyond the compass of man's power. Other passages, however, compared with these, induce us to believe that a power to arise and supersede Popery will be the last great feature of Antichristian apostasy. The Man of Sin, whoever he may be, will be destroyed by the Lord at His coming (2 Thess. ii. 8). The eighth head of the beast, in Rev. xvii. 14, is overcome by the Lamb, and we believe these two to be identical. The head and the ten kings with him combine to destroy the papal harlot, so that Popery cannot at once be the head and the harlot also; and hence we conclude that Popery will be destroyed as a system by another, who is called the Man of Sin, who will in turn be destroyed by the Lord at His advent, being found in open revolt against God and His truth. We have been accustomed to designate this last the infidel Antichrist, in contradistinction to the papal Antichrist.

ii. Many brethren think that they can see clearly predicted the revival of the Roman empire under the particular form of the French emperorship. The beast is described first in Daniel, and then in various passages in Revelation. The great difference in interpretation has arisen, not so much as to the beast itself, or its heads, but as to the meaning of the seventh head, and the revived eighth head. Many able commentators hold that it is the Papal system in one form or another. Our own view is given in the preceding paragraph, and perhaps time

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only will shew which is the right one. Faber, in his "Sacred Calendar of Prophecy," and in the book that he published just before his death on the revival of the emperorship, considers that the empire continued from John's time to A.D. 1806, and that when he wrote his "Calendar of Prophecy" in 1826, there was really no Roman empire. He considers also that the seventh head had a wound by a sword at the battle of Waterloo. He lived to see the setting up of the revived French empire in the person of the present emperor, and looked upon this as the establishment of the eighth head; and anticipated, with many brethren still living, the full revival, in all its power, of the Roman empire under the form of the French emperorship.

iii. The union of the apostasies of the East and the West is another event which some brethren see as predicted in the Scriptures. There are two prophecies by Daniel of two little horns—one in chap. vii. 8, the other in chap. viii. 9. These have been interpreted—the first of the Roman or Western apostasy; the second, of the Greek or Eastern apostasy. The patriarch of Constantinople may be considered the head of the Greek Church; and it is remarkable that he is consecrated to his office by the bishop of a city in one of the four kingdoms of Alexander. These two horns are supposed to be those joined in the head of one beast, in Rev. xiii. 11. In Daniel they are seen separated; in Revelation, united; and the view taken is, that this beast represents the apostasies of the East and West united. Many have thought this beast to represent the Church of Rome. Sir Isaac Newton found in it the symbol of the Greek Church. If the views now put forth be correct, it harmonises the conclusions of different minds.

iv. Another point, closely connected with the preceding, seems to some to distinguish the close of this dispensation, viz.—the convention of an œcumenical council in the city of Jerusalem. This is based on the expression, "The image of the beast," in Rev. xiii. 14, made at the command of the beast who is supposed to represent, as before stated, the united empire of the East and West. The command would symbolise the summoning of the council, and there may yet be two emperors, as of old, reigning jointly as one, gathering a council, such as some Greek bishops, and some of the clergy of the Church of England who harmonise with Rome, so greatly desire.

We shall pursue this subject, God willing, in another paper. The practical point is, the exceeding danger of compromise. If we could have a sort of Crystal Palace of all religions, it would greatly please the men of the world—a sort of union of

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all professors, and the ceasing of disputations. We ought to love the truth above union, and not to look for peace with those who love not the Lord. Again, the exceeding importance of watchfulness as to our own spirit, our own personal Christianity, our living near to Christ; for we know not the day nor the hour when the Lord may come.

Art. VI.—CHRIST'S CROSS-BEARERS AND THEIR CROWN.

There is probably no term which has been so much used and honoured of God, and so much abused or neglected by man, as the term "Cross." God hath made it, or rather that which it represents, His great instrument of conversion, sanctification, and comfort; and man has abused it for purposes of political aggrandisement, of superstitious delusions, and architectural adornment. It becomes us therefore earnestly to seek to understand its meaning as set forth in God's Word.

The term "cross" refers—1. To an instrument of torture and death (John xix. 7). 2. To the death of Christ on the cross (Heb. xii. 2). 3. To the doctrines and blessings growing out of His death (1 Cor. i. 18). 4. To the sufferings of His people for His sake (Matt. x. 38). It must be obvious that the term as applied to Christ, and to His people, has a very different meaning. The great and glorious facts of atonement, satisfaction, expiation, suretiship, reconciliation, at once occur to the believer's mind, when he thinks of the cross as referring to Christ: when the term is applied to the saints, the idea of suffering and reproach in conformity to Him stands out prominently; but all thoughts of a vicarious or expiatory character are completely excluded.

Perhaps there is no passage which brings out more strikingly the difference between these two views of "the cross," and, at the same time, their relation to each other, setting forth the latter as the outgrowth of the former, and as an evidence of an interest in all its saving blessings, than the following, although the *word* "Cross" is not at all introduced:—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii. 24, 25).

It was at a moment of peculiar solemnity, and just on the verge of His sufferings that the Saviour uttered these words.

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In them—1. He declares the necessity for, and glorious results of His own death, shewing, at the same time, the infinite excellency of His person and character, as having in Himself the germ of all life and blessedness. 2. He describes the character of those who should be lifted up to share His glory—they would be first conformed to Him in His death. Being dead to sin *legally*, having become, by faith in Him and union to Him, freed from all curse and condemnation, they would, while glorying in the cross of Christ as the alone foundation of their hope, become by it "crucified unto the world" (Gal. vi. 14). Thus we have CHRIST THE CURSE-BEARER, and CHRISTIANS CROSS-BEARERS. To this *latter fact*, as expressed in the 25th verse, above quoted, we request earnest attention. Surely it behoves every one to ask, How does this testimony concerning the Christian's character affect me? Can I stand this test? Will my history and profession bear to be tried by it?

These words, as all must allow, are most *true* and *important.* He who uttered them was truth itself, and they will assuredly be made good. Their importance must be apparent if we consider the subject referred to—"life," yea, "*life eternal.*"

The loss of eternal life, and consequently the infliction of eternal death: these are the themes of this text. The words used are also very *plain.* Here are no hard terms or complicated sentences. All is simple, terse, and direct, so that there is no room for mistake as regards their meaning. Then they are of universal application, not confined to the apostles of Christ, or to those who stood around Him when He uttered them; but applicable to the followers of Christ in every age, and most important to all who even hear them repeated. To the writer, to the reader, then, the question comes: How do these *true, important, plain, awful,* and *irrevocable* words affect me?

Let us endeavour to enter into their meaning and spirit, and to yield obedience of heart and life to the Lord's requirements. This is "a hard saying" to the flesh; but let *us* not say, "Who can hear it?" If we have a real saving connexion with the cross of Christ, then, and only then, shall we find "that His yoke is easy, and His burden light." If the 24th verse is fulfilled *in* us, by our becoming partakers of Christ's life, the 25th verse will be in some measure fulfilled *by* us in our living, "not to ourselves, but to Him who died for us and rose again." The great point in the passage is *the devotedness of heart and service which the Lord Jesus requires of His followers.* Let us try to ascertain the exact bearing of the Lord's words.

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We should consider *what they do not mean nor require.* They do not mean that the Lord's people should be *ascetics.* They are not called upon, nor even permitted, to put away scornfully from them God's temporal blessings—to violate the proprieties, or to neglect the relationships of life. This would be contrary to the very instincts of the nature which God has given us as creatures, opposing His own good and wise natural laws. It would also be a breaking of His precepts, seeing He has told us how to *use* His benefits, and how to act in all life's relationships. It would be unlike Christ *himself,* whose habits and conduct were truly *social;* while in everything He was perfectly sinless. Nor do they mean that by acting thus, eternal life could be in any way merited or earned. The Lord is not here speaking of the saint's *title* to eternal life. These words do not contradict the many glorious testimonies of Divine truth, that "by grace we are saved;" "that he who believeth on Christ is *passed* from death unto life." No, the Lord shews here who it is that are really justified now, and whom God will own and reward at last. If persons lay claim to be justified and to have the new life, and their course and character do not at all answer to this text, they are only deceiving themselves, and will be at last condemned. Is there not reason to fear that such will be the case with many? Oh, it is a terrible mistake to make the cross of Christ a pillow for a slothful head; to have peace without purity, profession without zeal, confidence without consecration. Such peace is delusive; such confidence, presumptuous; and such profession, vain.

What, then, do these words mean? *What is that "love of life" which is fatal to the soul's salvation?* and *What is that "hatred of life" which is absolutely necessary to it?* How immensely important these questions! Let us look attentively at the *terms* used. "*Life.*" We suppose that here it signifies our present existence, with its joys, relationships, and interests; and that "life eternal" means a perfected and blessed existence in the world to come. "*Loving*" and "*hating*" here, as elsewhere, are used, not in an absolute, but in a comparative sense. Thus, when in Luke xiv. 26 the Lord speaks of "hating father and mother," we are sure that He does not mean absolutely, but as regards obedience and preference, when the commands and claims of earthly relatives come in competition with His own, or when the affection and fellowship of natural relations cannot be retained without a sacrifice of loyalty to the Lord. Let us apply this rule to the text, and we shall plainly see its meaning. We must not over-strain

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these terms; yet we must be exceedingly careful not to fritter away their meaning. The latter is *our* great danger. The present age is not very likely to run to the extreme the other way. We are in no danger now of imitating those in ancient times, who imprudently courted persecution and coveted martyrdom. Still, it must be evident that *one* requirement of these words as regards *some* is actual and literal martyrdom. And how many thousands have in this sense "hated their lives in this world!" "Deny Christ, or die!" was often the language of heathen persecutors. "We choose death," was frequently the heroic reply of the Christians. Who has not heard of the noble answer of the English martyr, who, when urged to recant, was at the same time reminded of his wife and ten children? "Truly," said he, "I love them all tenderly, but *compared with Christ, I love them not*." Surely this was "hating his life in this world!" But these words do not only refer to the age of martyrs, but to all ages, and so to our own smooth period. The subject may be put thus:—On the one hand, a man loves his life for this world, and hates it for another, who lives a life of sensual gratification; while, on the other hand, he who is the subject of sincere repentance for sin, and who honestly endeavours to fight against it, may be said to "hate his life in this world, and keep it unto life eternal." This view is strikingly put by the apostle in Rom. viii. 13—"If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Ah! this *living martyrdom* is the most difficult thing of all, but its indispensableness and importance may be seen in the vast number of passages which describe and require it. See Col. iii. 1–7; 1 Pet. ii. 1, 2; 2 Cor. vii. 1; James i. 21; Eph. iv. 20–24; Rom. vi. 12–16; Matt. xviii. 8, 9, &c.

The history of the professing Church has furnished vast numbers of instances of persons who, with much knowledge, many deep emotions, and manifold gifts, have yet been the slaves of some grovelling lust. Thus they loved the animal life, and lost their souls—lost eternal life.

But there is another contrast which these words (especially when considered in their connexion) suggest: *A life of selfish gratification, on the one hand; and a life of devoted service, on the other.* A man may be said "to love his life in this world," who, having gifts, means, and opportunities, with numerous claims all around him to labour, to serve, and to give, prefers a life of social enjoyment, or sordid acquisition, or political worldly honour, or scientific research, to lowly labour, loving service, and generous giving. The man may be moral,

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social, honest, orthodox, and regular in his religious duties, but the main aim and end of his life is not to *serve* Christ and benefit others; his *main business* evidently is to lay up for himself, or in some way to enjoy or benefit himself, or exalt himself. His religious services and activities, also his giving, are not his *business*. He does not "hate his life in this world" to live for Christ. Surely, looking around us in these days of easy profession, there is reason for sounding the alarm in this respect. We want more a spirit of self-abandonment in serving Christ—a holy carelessness about everything in comparison with His glory, and the good of souls. Dear reader, ponder the words "*lose*" and "*keep*." Think of what they involve, even *perdition*—and *glory*. Think what is lost if you lose your life, your "*one precious* LIFE." There will be existence still, but all joy, peace, hope, satisfaction, for ever dead. Think, O think, of the eternal difference which the preferring or renouncing of worldly interests, and the receiving or rejecting of eternal things, will make to you. Seek grace to judge of everything now as it will appear to you at last. Seek to look at the world in the light of eternity.

Take now a few thoughts and suggestions, just to enforce the claims of Christ, to encourage in endeavouring to respond to them, and more and more to renounce self-gratification, and worldly interests for the sake of Christ's service. We have shewn what is that devotedness of heart and life which the Lord Jesus, *on the ground of His own dying love*, claims of His followers; and now observe—

1. *That the cause of Christ is well worthy of such renouncement and devotion.* No other cause is. It is the cause of *truth* and of *souls*, of *man's happiness*, and of *God's glory;* and who can calculate the value and the vastness of such subjects as these? And there is no saving truth anywhere else, no other means of saving souls, no other fountain of happiness for miserable man, no other way in which God can be so much glorified. How do men hazard their lives for worldly distinctions, and not count them dear when their country demands them; how much more should the saints be devoted to such a cause as this! Observe, Christian, the language of Christ in Mark viii. 38, "*My sake and the gospel's,*" and see how He identifies Himself with His own cause and truth. "Compared," says one, "with the honour of Christ and the success of His cause, life should not be loved, nor death feared."

2. *The Saviour has left us a perfect example.* He pleased not Himself, Rom. xv. 3. Had He shunned suffering and

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self-sacrifice when it was required *for our sakes*, He must have "abode alone." But His loving heart yearned to die for us, and to have our companionship on His throne. He was "straitened" till He had accomplished His work of unexampled love. He never sought His own glory but the glory of Him that sent Him. He courted no human applause, shrunk from no danger, put not away the *bitter*, *bitter* cup. In all this our Saviour is an example, and while we abide in Him, we should aim to walk as He walked.

3. *The cross and throne of Christ furnish us with powerful motives and sufficient strength.* It is by the cross in which we glory that the world alone can be crucified to us. That, and that alone, is "the power of God." Redeeming love has in it an omnipotent constraint and an irresistible energy if we are really connected with it. In the dying Saviour we see God's character in all its glory and harmony; there He "commends His love to us," and there His requirement, to "present ourselves living sacrifices," appears most *reasonable*. From the cross we look to the throne. We hear Him who said, "It is finished," say, "I have the seven spirits of God," "Because I live, ye shall live also." If we believingly ponder these and similar words, and think who it is that speaks them, we shall be able to testify "out of His fulness have we received, and grace *for grace*."

4. *There have been saints in all ages, who have, through grace, responded to these requirements of Christ:* "Men who have hazarded their lives for the name of our Lord Jesus Christ." Paul has not been alone in his noble declarations, "For me to live is Christ," "I count not my life dear unto me, so that I may finish my course with joy, and the ministry I have received of the Lord to testify the gospel of the grace of God." Of thousands of true-hearted souls it has been testified, "They loved not their lives unto death." This cloud of witnesses testify to us, that sin *is* conquerable, that the world *can be* overcome, and the fear of death destroyed; that holiness *is* attainable, and a devoted humble Christian life *may be* lived amidst earth's cares and snares, and all because God is faithful, and the Holy Spirit still dwells in the hearts of all who simply depend on the Saviour.

5. *The reward will compensate for all losses and trials endured for the sake of Christ.* How emphatic are these words, "keep it" (his life) "unto life eternal." My life, my *one invaluable life* shall not be *lost;* but with all its capabilities of knowledge and enjoyment, with all its social tendencies and lofty aspirations, my precious life shall be "preserved unto

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life eternal." That life which God has sanctified here, and secured amidst ten thousand snares and dangers, shall safely reach a blessed destination; shall abide for ever in a congenial element, shall luxuriate amidst an infinite variety of holy pleasures, and a countless number of perfect associates. *My life* shall then be a pure dew-drop on the tree of life, never to be exhaled away, always reflecting the rays of the Sun of love and glory; "filled with all the fulness of God." *There* will it abide, tremulous with holy rapture and wonder, but without the least fear of falling. A beautiful thing amidst millions of other beauties, worthy of God's eye because ever exhibiting HIM, that "beloved ONE" in whom He is well pleased! And does not the Lord himself, in the next verse, beautifully paraphrase the words we have been dwelling on, when He says, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." Surely to be *with* the great Master, acknowledged as His faithful servant, and entering into His joy, to be honoured of the Father, as those who have honoured the Son, will be dignity and blessedness indeed. Truly "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." "The light affliction, which is but for a moment, worketh for us A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY."

6. On the other hand be it duly considered—*That we must, in some degree, realise and manifest such a religion as Christ requires in the verse we have meditated on, or die eternally.* One great and solemn point, clearly brought out in this passage, is, *that selfishness and salvation are altogether incompatible with each other.* He who will live to himself, without regarding God's glory and the good of others, must perish. The cross of Christ has never yet touched that selfish heart with its saving power. Such a "lover of himself" is not one of the trophies of Christ, he is not a temple of the Holy Ghost. The selfish man is the moral antipodes of the Saviour: the Lord Jesus exhibited, throughout His whole course in this world, a perfect specimen of *unselfishness,* and He died to destroy selfishness out of the hearts of others. Those who really embrace the cross, do it for the same purpose as Christ "endured the cross," even that sin may die and God be glorified; and *thus* embracing it, they become like Him in a measure here, and shall be perfectly like Him hereafter. Heaven is a fully blessed world, because in it selfishness has no existence. There unmixed benevolence and disinterested love completely triumph. Religion *here,* when real, is an education for, and an earnest

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of that state of perfect love. Those who are really desirous to subordinate everything earthly to their eternal interests and the Lord's glory, will assuredly be saved; *those who are not, must be lost.* Surely then from every heart the earnest prayer should arise, "Lord, discover to me selfishness in all its hidden workings, and save me daily, more and more, from its insidious influences!" This can only be done by abiding in Christ. We must first live *by* Him, then live *on* Him, and then we shall live *to* and *for* Him. If we realise by faith what Christ has done, rejoice in what Christ is, and what we are in Him, then we shall in some measure yield to His requirements, by taking up our cross and following Him.

Two other points may be just mentioned in closing, one of a practical, and the other of a consolatory character. Let the real Christian carefully guard against selfishness, love of ease, and an over-estimate of the things of life. He may be a great loser by falling into temptation; to indulge in those things is most dangerous, even though saved at last. Let the tried saint, who is tossed from billow to billow, who is visited with sorrow upon sorrow, and seemingly dealt hardly with, remember that these sore trials are intended in mercy to save him from self-love and creature idolatry; and to work out for him "a far more exceeding and eternal weight of glory."

Art. VII.—CLOUDS: THEIR FORESHADOWINGS.

Clouds are among the most common objects which meet our view. We are constantly overshadowed by them, and enriched from them. It is our own fault if we are not also instructed by them, for the cloudy as well as the starry heavens declare God's glory. The clouds provide the beauteous pavilion for the glorious sun, from whence he comes forth in the morning, and into which he retires in the evening. When viewed under these and various other aspects, the clouds are most sublime objects. Who that has contemplated their vast mountain-like ranges piled heap on heap high up the heavens, or viewed their varied-coloured streaks, or contemplated their fleecy whiteness, or traced them swiftly scudding across a troubled moonlit sky, but must have felt emotions of awe such as the great works of God can alone enkindle?

Clouds are sometimes objects of desire and sometimes of dread. They come to us laden with blessings, distilling soft showers on the thirsty land; they visit us clothed with terrors,

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when out of their dark bosoms the arrowy lightning flashes, and from their mysterious recesses the voice of the God of glory is heard in deep thunder-tones. But whether they overhang us tipped with glory, or surround us with a lead-coloured shroud; whether they form a shadow from the scorching sun, or pour down their treasures of hail, we trace in them the perfect works of Him who so beautifully balances creation, and who "maketh the clouds His chariot." We are also reminded by their various aspects towards us, and the ministry of mercy and judgment which God assigns them, that this is a mixed state of things, a troubled changeful day, in which "the clouds return after the rain," and not "the morning without clouds" for which we hope and pray.

The writers of God's book were true lovers of nature; they delighted to contemplate and speak of the clouds of heaven, and frequently found in them illustrations for their mighty themes. They delight to tell how "God established the clouds above" (Prov. viii. 28); "covereth the heavens with clouds" (Ps. cxlvii. 8); "scattereth the bright cloud" (Job xxxvii. 11); "bringeth down the heat with the shadow of a cloud" (Isa. xxv. 5), &c. &c. Clouds are spoken of as "the windows of heaven," "the bottles of heaven," "the dust of God's feet," "the chambers of God." They are described by their various colours, qualities, signs, and uses. The Almighty himself, in His discourse with Job, sublimely asks, "Dost thou know the balancings of the clouds, the wondrous works of Him who is perfect in knowledge?" (Job xxxvii. 16.) This question teaches us how much of God's power and wisdom may be learned from those "vapours which he causeth to ascend from the ends of the earth" (Ps. cxxxvii. 7), and shews the force of the Psalmist's words, "Praise the Lord, fire, hail, snow, and vapour." To the heaven-instructed ear the majestic clouds, as they silently float beneath the vault of heaven—even as the ever-sounding roar of that ocean from whence they come (1 Kings xviii. 36, Amos ix. 6), and for which they form "a garment or swaddling band" (Job xxxviii, 9)—herald forth the praise of the great Creator. But they do this best and most as furnishing illustrations of the aspect and actings of God towards man. Their existence, as we have seen, proclaims His power and wisdom; and these are points continually referred to by the sacred writers (Jer. x. 13, li. 16). They also read us lessons on the mysteriousness of God's nature, the unfathomableness of His perfections, the unsearchableness of His ways; and teach us, while we trace His actings, to wait His time for explanations; assured that though "clouds and darkness are round about

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Him, righteousness and judgment are the habitation of His throne"—that is, "the *basis* of His government, the principles on which His administration is always conducted." If "He makes darkness His pavilions round about Him, dark waters, and thick clouds of the skies" (2 Sam. xxii. 12), He is in all most righteous and holy, "shewing Himself merciful with the merciful, and froward with the froward;" ever meeting the penitent, who obey the invitations of mercy, with grace which is "as a cloud of the latter rain" (Prov. xvi. 15); "blotting out (for His own name's sake, and because He hath redeemed them) all their sins as a thick cloud" (Isa. xliv. 22), and thus proving to them that "His mercy is in the heavens, and His faithfulness reacheth unto the clouds" (Ps. xxxvi. 5).

Wondrous goodness, indeed, is it to wrap our *fallen* earth in an atmosphere in which there are clouds to attemper the sun's rays, and to shed down fruitfulness—providing also an ocean to fill these bottles; but far more wondrous goodness to provide an ocean of mercy and merit from whence blessings are brought to overhang us, to overshadow us, and to distil upon us constantly. Surely the clouds of mercy drop down dew (Prov. iii. 20; Hosea xiv. 5, 6). They also moderate the heat of trials and deserved chastisements (Isa. lvii. 15, 16), and thus the Israel of God, even in the valley of sorrow and temptation, walk under a canopy of grace and mercy (Gal. vi. 16) to their better home.

A cloud and clouds have frequently been chosen by God as a means of manifesting Himself to and on behalf of His people, When Israel came out of Egypt, "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 21, 22). Time would fail to tell the history of this wondrous cloud. It was to Israel the symbol of Jehovah's presence—their guide, their defence, their glory; a shadow by day, a protection by night. Woe to the enemy who pursued them under that covert! and alas for Israel if they went forward without it! In it God dwelt; from it He spake. It was the Shechinah over the mercy-seat; and when it left the defiled sanctuary (Ezek. xi. 23), the glory was indeed departed.

It appeared again when He who is "the Word," "who is greater than the temple," tabernacled among us; and again the voice of God was heard from "the excellent glory, saying, This is my beloved Son, in whom I am well pleased." Was

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not this the cloud that received Him (Acts i. 9), when, having finished redemption-work, He ascended to the right hand of the Majesty on high, to be the true "mercy-seat," in whom the glory of God shall for ever dwell (2 Cor. iv. 4–6)?

But there are other passages in which the clouds are mentioned, or used as illustrations, to which we may profitably direct our attention—namely, those which are connected with the coming of the Lord, and the day of the Lord. These refer to *terrors*, *triumphs*, *blessings*, and *manifestation*. We may not be able in the observations we are about to make, to keep these subjects very distinct, as the one is frequently found in connexion with the other.

The day of the Lord is thus spoken of:—"A day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel ii. 2). "The day of the Lord is near, a *cloudy* day—it shall be the time of the heathen" (Ezek. xxx. 3). "The Lord hath his way in the whirlwind and in the storm, and the *clouds* are the dust of his feet" (Nah. i. 3). The two passages already quoted (Ps. xcvii. 2, 2 Sam. xxii. 12) point to the same period. If some of these texts referred in a measure to proximate events, their great and final fulfilment, there can be no doubt, will be "the day of the Lord." In Job xxxvii. 13, we read, "He causeth the clouds to come for correction." In Ps. lxxvii. 17, "The clouds poured out water." In Jer. iv. 13, "Behold, he shall come up as clouds." Here the illustration is used as indicative of overwhelming judgments, inspiring great terror. If at any time a sudden partial darkness comes over the earth in consequence of the descent of a thick cloud, all creatures feel an instinctive terror, and a foreboding of something dreadful. And this will be the case when those awful threatenings contained in God's Word begin to be turned into facts and to shape themselves into events. To many, they seem now so small and thin that they think no harm can come from *them;* and not a few who neglect to study from what quarter the wind of truth blows, believe that they have already emptied their contents, and are altogether harmless. The wars of Titus, the striving of potsherds in ages past have, they say, exhausted them. This is a sad delusion, and must work much mischief in producing worldliness, and unpreparedness for the coming storm. Oh! far better to feel with Habakkuk, "Lord, I have heard thy speech, and was afraid." If men will say, "Peace, peace" *now*, it will be otherwise when the clouds begin to gather blackness. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

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fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke xxi. 25, 26). The days of Noah were typical of these days. When Noah was once safe in the ark, how suddenly and how awfully did the aspect of the heavens change! If the morning was one in which the sky was cloudless, very different was its close. The windows of heaven were opened; then terror filled every heart, and not without good reason. None could shut the windows which God opened above, nor close the fountains of the great deep which yawned beneath. And in very similar language doth God speak of the day that is coming:—"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly" (Isa. xxiv. 17-19).

There is one especial instrument of God's indignation, and object of His vengeance—His rod to correct, and His foe to be crushed—set forth under the figure of a cloud. Of that enemy of Israel, called Gog and Magog, it is said, "Thou shalt ascend and come like a storm, thou shalt be like *a cloud* to cover the land, thou, and all thy bands, and many people with thee" (Ezek. xxxviii. 9). But however far this enemy may be allowed to carry out his "evil thoughts" (ver. 10), the Lord will make the devices of the people of none effect. Long since the requiem of this mighty host has been penned, and it shall be sung by delivered Israel, whom they had "appointed for a prey and a spoil." Hark to its solemn strains—"The heathen are sunk down in the pit that they have made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 15-17). "The Lord is King for ever and ever: the heathen are perished out of his land" (Ps. x. 16). Antichrist may say in the pride of his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High" (Isa. xiv. 13, 14); but God says, "Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. xiv. 15). And again, by Daniel, it is said, "He shall come to his end, and none shall

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help him." As easily as the wind of heaven scatters the thickest clouds, so will God scatter this combination of earth's mighty ones against Himself and His anointed. They are "clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" (2 Pet. ii. 17). When these sons of Belial are thus thrust away, utterly burned with fire in the same place, then will come "the morning without clouds" (2 Sam. xxiii. 1-7), which, among other things, may mean, "without any of those clouds driven with the tempest." The reign of these bestial tyrants, who have trodden down the earth, shall end, and "the Just One shall rule, who shall be as the light of the morning." His reign is described in glorious contrast with those who have destroyed the earth, and whom He then destroys. "He shall come down like rain upon the mown grass: as showers that water the earth. . . . . He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight" (Ps. lxxii. 6, 13, 14). Precious are "the last words of David," as found in these two wondrous passages. Then when the glorious antitypical Solomon sits on the throne of His father David, "Judah shall be saved, and Israel dwell safely." Jacob shall be saved from his time of unequalled trouble, snatched by the hand of Abraham's God from the jaws of destruction. The dark clouds of centuries shall roll away, and the Lord will say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. lx. 1, 2). But before this glory is realised, a more wonderful work shall be wrought for Israel than even her deliverance from Antichrist. It is thus described—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. xliv. 22, 23). Wondrous sight! a cloudless sky above, and all beautiful around. Sin gone, trouble over, a smiling God, a happy people!

Then will come blessing in all its fulness, and manifestation in all its glory. Contemplating the restored flock safe under the care of their once rejected Shepherd-King, God declares, "And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his

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season: there shall be showers of blessing" (Ezek. xxxiv. 26). Then will Isa. lx. 8 be fulfilled, "Who are these that fly as *a cloud*, and as the doves to their windows?" "Her sons shall come from far," and "the glory of the Gentiles like a flowing stream;" and, to crown all, the following glorious passage shall then receive its accomplishment—"And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, *a cloud* and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (Isa. iv. 5, 6). Then Israel shall sing with understanding the following song:—"Sing unto the Lord, ye kingdoms of the earth; O sing praises unto the Lord: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the *clouds*. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people" (Ps. lxviii. 32-35).

In connexion with the communication of all these blessings, and this revelation of glory, will be a grand manifestation of God—"The Lord Jesus will come in the *clouds* of heaven—come in His own glory, in his Father's glory, in the glory of all His holy angels, come to be glorified in His saints." This will be "the day of the revelation of Jesus Christ," the day of the "manifestation of God." Is it not He whom John describes, "And I saw another mighty angel come down from heaven, *clothed with a cloud:* and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth" (Rev. x. 1, 2). This description agrees with Rev. i. 7. He comes with the covenant sign which God placed in the cloud—comes in sun-like glory, with burning feet to tread down His foes—comes to take possession of the earth which He has redeemed—comes clothed with *a cloud*, which is, as we have seen, the emblem of Divine majesty. "He will come," says one, "to bring the earth under the effectual power of that covenant, whose results are now hindered because of the wicked who destroy the earth. He will be even as the sun towards this earth. The earth needs the light of his countenance. It needs the rise of the Sun of righteousness."

When the Lord Jesus shall thus return in like manner as He departed (Acts i.), the vision of Ezekiel shall be fulfilled: "That

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great cloud and the fire unfolding itself," with its wheels, its living creatures, burning coals, lofty firmament of terrible crystal, its still more lofty throne filled with One in the likeness of a man who presided over the whole, shall return again to earth. Thus the prophet describes this glorious event:—"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory" (Ezek. xliii. 2).

For the fulfilment of these glorious predictions we confidently and joyfully wait. Their accomplishment involves the brightest manifestation of God's glory, and the fullest communication of His blessedness. Precious light! shining in a dark place. Glorious clouds! tipt with the coming brightness. Beauteous bow! placed by tender, thoughtful Mercy, in a troubled sky. We gaze on it with delight. We read somewhat of its import. We know who hath said of them, and all other wonders for which we wait, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. . . . . O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires" (Isa. liv. 9, 11).

Let ours, then, be the attitude of intense *desire*. We should be "as those who wait for the morning." What blessings may we not expect from that cloud of glory! what glories may we not look to behold, when Jesus comes clothed with that cloud which is the symbol of God's majesty! "Wait," then, ye saints, "for His Son from heaven." "Look for Him." "Love His appearing." "Stand upon your watch."

> "For thus hath Jehovah said to me,
> That I should rest and observe from my station
> When the bright heat is on the gathering,
> When *the dewy cloud* is on the heat of vintage."

Thus Mr Fry translates Isa. iv. 4, and adds—"The metaphor, as I conjecture, is, the observer is to watch for certain well-known meteorological signs of the time of the vintage." Is this parallel with our Lord's words in Luke xxi. 29-31, when He states that as the budding tree is the sign of summer, so the event He points out will be the sign of the coming of the kingdom of God? How great the contrast between these observing, watching ones, and those "who dwell (or are rooted) on the face of the whole earth!" "The saints will look up, and lift up their heads, for their redemption draweth nigh;" the worldlings will also look, but it will be "with hearts failing with fear, on account of the things which are *coming on the*

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earth." The one looks for the cloud of glory, the chariot of their coming Lord; the other for the clouds of wrath, from whose opened windows will stream a deluge of overwhelming wrath. To the one class, He comes on "the *white cloud*, with a golden crown, and a sharp sickle, to gather them as the wheat into his barn;" raising from their graves all His dead saints, and changing the living ones, proving how "blessed are the dead who have died in the Lord;" and how blessed too are those who are found waiting, for both "shall live together with Him." To the other class he sends forth His avenging angel with his fiery commission, to gather them into the wine-press of the wrath of Almighty God. The first is the harvest of mercy, the second is the vintage of wrath. May this coming, which occupies such a prominent position in God's Word, find its right place in the thoughts, affections, and hopes of all God's people! Surely those who claim to sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, be glory and dominion for ever and ever, Amen," *should* welcome with glad hearts the announcement in the next words, "BEHOLD, HE COMETH WITH CLOUDS," and joyfully respond, "'Even so, come, Lord Jesus.' Come, and let us see Thee as Thou art—learn more of God, more of grace, more of glory—be for ever near Thee, and for ever like Thee."

Until then, let us attend to God's sure word of prophecy. The Bible, and especially the glorious predictions of prophecy, should be that to us which the pillar of cloud was to Israel. They kept their passover, then went out sheltered by blood; ransomed by power, they travelled from Egypt; the fiery beacon led the way, and guided them on safely. We, who have found salvation at the cross, and who have, by connexion with it and union to the Lord, been dissociated from this present evil world, even from its course and its curse, should follow implicitly that heavenly light which God has provided. It shews us our dependence, and God's mindfulness.

Whilst we look at and follow *that*, we shall be sure that God remembers us. We must not go anywhere but as it guides us, and must not fear to follow wherever it leads. It is folly to attempt to control it; it is true wisdom to obey it with all simplicity. And as from the glory cloud on "the holy mount" God's voice was heard proclaiming His Son, describing His excellencies, inviting into fellowship with Himself in Christ, and calling ever to live listening to Him; so from the Truth of God may we hear the Holy Spirit now telling us of God's delight in the sacrifice and person of His Son, and proclaiming the glories of the Coming One.

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May the testimony borne of God's ancient saints be true also of us—"He spake unto them in the *cloudy* pillar; they kept His testimonies, and the ordinances that He gave them." Then will the Lord say unto us, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." And when the clouds of wrath empty their contents upon a guilty world, we shall dwell in God's pavilion (Ps. xxvii. 5), and abide for ever under the shadow of the Almighty.

"Lord of all power! what forms of beauty crowd
This atom of Thy universe, the earth!—
'Tis Thou who scattereth each passing cloud,
And givest to the light its golden birth.
Grant that each wonder of Thy hand may be
A chain, to bind my thoughts, my soul, to Thee."

Notes on Scripture.

Sketches of Prophecy, No. III.—Isaiah VII. 14, quoted in Matthew I. 23.

Context in quotation, Matt. i. 18–25.
Context in prophecy, Isa. vii.

Occasion; confederacy against the house of David, Isa. vii. 2, 5, 6.
Subject; return of the remnant, Shear-jashub, Isa. vii. 3.

Fear of Ahaz, Isa. vii. 2.
- Isaiah sent with Shear-jashub to Ahaz, Isa. vii. 3.
- Promise of deliverance to Ahaz, Isa. vii. 4–8.
  - Sign offered to Ahaz, Isa. vii. 11.
  - Refused by him, Isa. vii. 12.
  - Shear-jashub given for a sign, Isa. vii. 16.
    - Fulfilment of promise in Isa. vii. 8; 2 Kings xvii. 23, 24.
    - Fulfilment of promise in Isa. vii. 16; 2 Kings xv. 30, xvi. 9.

Promise to David, 2 Sam. vii. 16; Ps. lxxxix. 4, cxxxii. 11.
- Confederacy to prevent fulfilment of promise, Isa. vii. 6.
- Faith in promise to be exercised by house of David, Isa. vii. 9.

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Prophecy a sign to believers, until fulfilled, 1 Cor. xiv. 22.
Sign given to house of David, to be believed until fulfilled, Isa. vii. 14.
Sign was believed by some, Luke i. 41–43, ii. 25–34, 36–38.

Messiah to be the Son of God, 2 Sam. vii. 14; Heb. i. 5; Ps. lxxxix. 26; Isa. vii. 14.
Fulfilled in the Lord Jesus, Matt. i. 18, 20; Luke i. 35.
Messiah to be the Son of David, 2 Sam. vii. 12–16.
Fulfilled in the Lord Jesus, Matt. i. 1.
The heir of Joseph, the husband of Mary, Matt. i. 6–16; Luke ii. 4–7.
The son of Mary, the descendant of David, Luke i. 26–32, ii. 4–7,
And therefore Immanuel, Isa. vii. 14; John i. 1, 14.

Name of Messiah to be Immanuel, Isa. vii. 14; Matt. i. 22, 23.
But Messiah was named Jesus at his birth, Matt. i. 25.
Because He was to be the Saviour, included in the office of Messiah, Matt. i. 21.
Immanuel will be His new name, Rev. xix. 12.
Because the promise must be fulfilled, Isa. vii. 14; Matt. i. 22, 23.
A foretaste of the position of Immanuel granted now to believers in Him, John xvii. 6, 20, 21, xiv. 21; Ps. xlvi. 7, 11.
Which is union with Him through the indwelling of the Holy Spirit, John xiv. 17, vii. 38, 39; Ps. xlvi. 4, 5.

Non-fulfilment of sign to house of David to be consequent on their unbelief in it, Isa. vii. 9.
Punishment of house of David for disobedience and unbelief, 2 Sam. vii. 14; Ps. lxxxix. 30–32.
Prophecy of punishment of Judah for disobedience, Isa. vii. 17–25.
Invasion by Egypt and Assyria, Isa. vii. 17–19.
Fulfilled, 2 Kings xxiii. 33–35, xxiv. 1, 2, 10–16, xxv.
Desolation of land, Isa. vii. 20–25.
By a hired razor, Ezek. xxix. 18, 20; Jer. xxvii. 6, xxviii. 14.
Vow of Nazarite, Num. vi. 2–18.
Nazarite separate and holy, Num. vi. 2, 8.
Land of Canaan to be separate and holy.
Nazarite's separation ceased, Num. vi. 18.
Land of Canaan no longer separate and holy, Isa. vii. 20.

Type of restoration, Shear-jashub. The remnant shall return, Isa. vii. 3; Ezek. xxxvii. 22–28.
Immanuel to the Jews, Isa. vii. 14; Ezek. xxxvii. 24, 27.
Immanuel to believers, Rev. xix. 7–9, xxi. 2–4.

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Sketches of Prophecy, No. IV.—Isaiah VIII. 14, referred to in Matthew XXI. 44, Luke XX. 18, and 1 Corinthians I. 23, and quoted in Romans IX. 33, and 1 Peter II. 8; Isaiah VIII. 18, quoted in Hebrews II. 13; Isaiah IX. 1, 2, quoted in Matthew II. 15, 16; Isaiah IX. 6, 7, referred to in Luke I. 32, 33.

Context in prophecy, Isa. viii. 1—ix. 7.
Contexts in quotations, Matt. iv. 12–17, xxi. 42–44; Luke i. 26–35, xx. 17, 18; Rom. ix. 30–33; 1 Cor. ii. 22–24; Heb. ii. 10—iii. 6; 1 Pet. ii. 4–8.

Occasion; confederacy against the house of David, Isa. viii. 6, 9, with vii. 2, 5, 6.
Subject; conquest, Maher-shalal-hash-baz, Isa. viii. 1, 3, 4.

Confederacy against the house of David, Isa. viii. 6, 9, with vii. 2, 5, 6.
Shiloah, city of David, Neh. iii. 15; Jerusalem.
Rezin and Remaliah's son, Syria and Ephraim, Isa. vii. 1, 5.

Shiloah refused by Israel, Isa. viii. 6.
Shiloah, Sent, John ix. 7.
The Sent One refused, Immanuel, Isa. vii. 14, with viii. 6.
Water, Holy Spirit, John vii. 38, 39.
The Spirit's teaching refused, Isa. viii. 6, with 19, 20.
Waters, People, The nationality, Rev. xvii. 15.
The nationality refused, by seeking help from foreigners, Isa. viii. 6, with xiv. 21.
God has refused to Israel, both Immanuel and the Holy Spirit, as well as their own country, as a settled people, and they live almost exclusively among foreigners.

Confederacy to be broken by Assyria, Isa. viii. 7–9, 4.
The hired razor, Isa. vii. 20.
Fulfilled, 2 Kings xv. 29, xvi. 9.
In less than two years, Isa. viii. 4, Maher-shalal-hash-baz.
Thus was he a sign of the confederacy being broken.

Israel trusted in other waters (Rezin and Remaliah's son), Isa. viii. 6.
Therefore other waters (Assyria) invaded them, Isa. viii. 7, 8.
Man's help not to be sought by believers before God's help, Isa. ii. 22, viii. 19.

The invasion of the Assyrian, Isa. viii. 7, 8.
Nebuchadnezzar, 2 Kings xxiv. 1, 2, 10–16, xxv.
Titus, Matt. xxiv.
The last Antichrist, Micah v. 5.

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Sorcery condemned, Isa. viii. 19.
  To be destroyed, Micah v. 12.
Trust in God commanded, Isa. viii. 14, 19.
  Deliverance to follow, Isa. viii. 10, with 17.

The Assyrian to invade Judea, Isa. viii. 8, vii. 20.
  To take Zebulon and Naphtali in Galilee, Isa. ix. 1.
    Fulfilled, 2 Kings xv. 19.
  A deliverer promised, Isa. ix. 6.
    The Lord of hosts, Isa. ix. 6, viii. 13.
    The virgin's son, Isa. ix. 6, vii. 14.
      Who will punish the Assyrian, Isa. x. 12; Micah v. 6.
      When Jerusalem restored, Isa. x. 12; Micah iv. 8.
  Israel to wait for this, Isa. viii. 17.

The deliverer sent as a sanctuary, Isa. viii. 14.
  Rejected, Isa. liii. 3.
  Yet received by some, His seed, Isa. liii. 10; His disciples, Isa. viii. 16; } John i. 11, 12.
    Who preserve His testimony and His law, Isa. viii. 16; 1 John iii. 22.
    While others are lost, Isa. viii. 15.
  This state to continue during Israel's waiting time, Isa. viii. 14–17.
  The waiting time of Immanuel's disciples to be the time of Israel's trouble, Isa. viii. 21, 22, xlix. 5; Jer. xxx. 7; Matt. xxiv. 9–13, 16–21.

The light of the gospel, Isa. ix. 1, 2; Matt. iv. 12–17.
  In connexion with deliverance from the Assyrian, Isa. lii. 4, with 7.
The incarnation, Isa. ix. 6, vii. 14; Luke i. 35; John i. 14; Zech. xiii. 7.
  Unto us, Jews, Disciples, } God with us, Immanuel, Isa. vii. 14, ix. 6.

Wonderful,	Isa. ix. 6.	His miracles, Luke ix. 16, 17, &c.
Counsellor,		His prophetic office, Isa. xi. 1, 2.
Mighty God,		His power to save, Isa. lxiii. 1.
Everlasting Father,		His eternity, Micah v. 2.
Prince of Peace,		His peace, Eph. ii. 14.

    Sent to Jews, Matt. xv. 24.
      Gentiles, Isa. xlix. 6.
      Stumbling-block to Jews, Isa. viii. 14; 1 Cor. i. 23.
        As to righteousness, Rom. ix. 33.

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Israel's }
Messiah's } waiting time, Isa. viii. 17; { Isa. xlix. 4–6.
Disciples' } { 1 John iii. 23; 1 Thess. i. 10.

God's face hidden from Israel during the waiting time, Isa. viii. 17.

Israel's darkness during the waiting time, Isa. viii. 22.

Darkness removed, Isa. ix. 2.

In tribulation, Matt. xxiv. 21; Dan. xii. 1; Zech. x. 11.

By preaching the gospel, Isa. ix. 2; Matt. iv. 15–17; Isa. lxi. 1–3.

Gospel to be preached by Elijah, Matt. iv. 17, with Mal. iv. 5, 6: Isa. lii. 7, 8.

Messiah to be then a sanctuary, Isa. viii. 14, lxvi. 5.

Confederacy to be broken by Immanuel, Isa. viii. 9, 10, ix. 4; Zech. xiv. 3; Rev. xvii. 14.

Prey to be taken by Immanuel, Zech. xii. 2–8.

Maher-shalal-hash-baz a sign of this, Isa. viii. 18.

Day of vengeance, Isa. lxi. 2, lxiii. 4.

In conquest of Assyrian, Zech. x. 11; Micah v. 5, 6.

Nation increased, Isa. ix. 3, lxvi. 8, xlix. 20, 21; Jer. xxxi. 17.

Harvest, ingathering, Ex. xxiii. 16; Isa. xi. 12, ix. 3.

Joy to Immanuel in consequence, Isa. ix. 3, lxii. 4, 5.

Joy of Israel, lxi. 10.

Joy of Gentiles, Deut. xxxii. 43; Rev. vii. 9–12.

Immanuel bearing the government,	Isa. ix. 6, 7;	Zech. vi. 13.
working wonders,		Isa. xi. 15, 16.
judging righteously,		Isa. xi. 4; Ps. lxxii. 4.
exhibiting power,		Isa. xxv.
setting up His kingdom,		Ps. lxxxix. 36, 37.
establishing peace,		Isa. ii. 2–5.

Eternal increase of David's kingdom, }
Under king Immanuel, } Isa. ix. 7.

Reviews.

The Prophecy; or, Popular Expository Lectures on the Revelation to the Apostle John. By S. F. Porter. Glasgow: J. Maclehose. 1858.

It is not because we are Millenarians that we discommend this volume; we can afford to think well of some Anti-Millenarian expositions; it is because of the radical unsoundness of its biblical, or, at least, its prophetical hermeneutics. They are as unsafe as they are unscriptural. The author's theory is not a new one; we have read some one or two

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commentaries on the Apocalypse, founded on the same principles, years ago. But this is of no moment; for what is new, even in theology, need not be false, save in so far as the novelty contradicts inspiration.

The author sets out with demanding, as Mr Desprez and others did a few years ago, an early date for the Apocalypse, to suit the necessities of his system; not, however, burdening us with the *history* of the case, but arguing the question upon the internal evidence furnished by his own interpretations of the contents of the book. One of his fundamental principles is, that the Advent of Christ, so often adverted to in the Apocalypse, is merely the destruction of Jerusalem. This may be called the key of his position. Hence the preference for the Neronic above the Domitianic date.

According to the author, the intention of prophecy is not to foretell historical events, but to enunciate *ideas;* not to deal with individualities, but with *abstractions;* not to point to persons, or localities, or cities, or kingdoms, but to lay down *principles*, or rather to construct certain symbols, in which *principles*, religious, moral, and social, are wrapped up. That this accords with the negations and progressions of an advanced philosophy, as well as of an advanced theology, we do not dispute; for the object of both of these is to magnify the ideal at the expense of the real, and to dissolve the personal in the abstract; but it is as unlike Scripture as the mysticism of Philo is unlike the practical philosophy of Solomon. The Bible deals but little in abstractions; it is occupied with persons and events, with cities and countries, not with ideas and generalities; still less with the ghosts of these. Its Abrahams, and Joshuas, and Davids, are living men, not symbolic abstractions. Its Tyres, and Sidons, and Jerusalems, are built of limestone blocks, not of philosophic ideas. Its battles are not *myths*, but solid realities; and its victories or defeats are those of living flesh and blood.

According to the author, the white horse, &c., of the first seal, is the symbol of *victory;* not of this or that victory, or, indeed, of any, but of victory in the abstract. The red horse of the second seal is the symbol of *war*; not of one war or of all wars, but of war in the abstract. The green grass destroyed under the first trumpet points to agriculture; the mountain cast into the sea, of the second trumpet, points to maritime interests; the rivers, &c., injured by the falling star of the third, points to city-life; the sun, moon, and stars of the fourth, refer to politics and communities. These four pictures are mythical of the following doctrine;—*i. e.*, they were given in order to enunciate the following important idea,—"that men in all their earthly interests, not only in their agricultural, their mercantile, their social, their political, but in all their earthly interests, as represented by these four, even in respect of their life itself, however it is occupied, *are importantly damaged by the direct and immediate action on their nature of the principles embodied in heathenism*" (p. 180). To utter this mighty idea required "the Revelation of Jesus Christ," with angelic interpositions, and four elaborately constructed symbols

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The locusts from the pit are simply "evil notions or conceptions of a peculiar kind" (p. 184). The witnesses are ideal; their death ideal; their three days and a-half "represent no one definite time at all" (p. 209), but the idea of time. The fall of the "tenth part of the city" merely means that the opposers of God shall *experience such an amount of unhappiness, that all men shall feel the doom of idolatry to be settled for ever*" (p. 215). The amount of machinery employed in the construction of a symbol for the enunciation of so recondite a doctrine startles us, though it does not seem to have startled the author. Babylon is not a city built of bricks, but of ideas; or rather, it is no city nor place at all, either in Asia or Europe, but is merely "the aggregate of all who, through false Christianity, worship worldly power" (p. 317); and we guess that the author thinks better of Popery, and worse of Protestantism, than might have been expected. Indeed, there is nothing in the book to forbid the supposition that the author is a Romanist.

These are but a few specimens of the book. Its object is to explode the obsolete notions of historical definiteness and individuality of prophecy, and to transmute the Apocalypse into an elaborate, but certainly very cumbrous piece of philosophical idealism. It is a book, not of substances, but of shadows or ghosts. It is a pompous enunciation of the most vague commonplaces that were ever given to a school-boy for a copy line, such as "bad men are unhappy" (p. 215); "our agricultural interests are damaged by heathenism" (p. 180); "baneful maxims and practices are fatal to the peace of men" (185); "religious imposture is capable of a worldly alliance" (p. 267).

One object of the book is to shield Popery from the attacks made upon her through means of the Apocalypse. Not only does the author, in a mysterious and unintelligible foot-note at p. 324, protest most pompously against the application of the name of Babylon to Rome, while declining to state his reasons; not only does he carefully, once and again, select the designation "Catholic" as his name for the Romanist, but he seems specially solicitous to describe the evils of a corrupt Christianity in such a way that they shall be more applicable to Protestantism than to Popery. To such a length does he carry this system of tacit apologetics for Popery, that, when he has occasion to quote 1 Tim. iv. 1, in reference to "corrupt Christianity" or "religious deception," he omits the "forbidding to marry and commanding to abstain from meats," lest his readers should suppose that he was fetching a blow at that system of which these two things are the unmistakeable characteristics. One feels at a loss to comprehend all this.

In so far as the general scheme of interpretation is concerned, the book exhibits the *mythism* of Strauss applied to the Apocalypse, and in so far as symbolical details are involved, it reminds us constantly of the shadowy *spiritualism* of Swedenborg, translated into a sort of evangelical dialect. Should any one be inclined to verify these statements, let him read Strauss's "Life of Jesus;" and if he has not access to Emanuel Swedenborg's works, let him read Augustus Clissold's four volumes

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of Apocalyptic exposition, compiled from the writings of the German mystic.

Strange to say, our author accords with our ultra-futurist friends in one or two points, such as the prominence of the Jew in the Revelation, his condemnation of the year-day theory, and his scorn of "historical fulfilments." He quotes, with approbation, two scoffing articles, one from the *Saturday Review*, the other from the *Times*, upon the last of these points. He speaks of the "puerility" of searching Gibbon for prophetical fulfilments, implying that history is not the development of prophecy. But if our author's philosophy raised him above the puerility of consulting Gibbon for the fall of the Roman empire, it should have led him to eschew the anility of those who turn to Josephus for the fall of Jerusalem. His scheme, however, needs Josephus, but not Gibbon; it demands a literal Jerusalem for its starting-point, but only an abstract Babylon for its development and consummation—a Babylon built of ideas, not of bricks—a Babylon which hovers like a mist over all the earth, but has a local habitation nowhere; least of all within the circle of the seven hills; if anywhere, however, in the neighbourhood of some of our Protestant Church-establishments.

The tendency of many so-called philosophical theologians among us now is to *idealise* Scripture, as the tendency of the last age was to *rationalise* it. There is a difference, we admit, between these two things; yet, after all, it is not a *radical* one. The idealising or spiritualising tendency of many in our day is but a refinement upon the rationalising of the past. And just as pantheism is but atheism warmed up to suit the appetite of a more genial age than the past, so is idealism—religious idealism—but the old rationalism of the 18th century reviving in the 19th, under a fairer and more attractive aspect.

A Commentary on the Book of Psalms. By W. De Burgh, D.D. Dublin. 1858.

WE merely recall attention to this Commentary, in order to give an extract from it which we were obliged to omit in last No. from want of room:—

"The next section, and third and last scene, which introduces the Messiah Himself declaring and expounding in full the divine decree respecting Him:—'I will declare the decree: The LORD hath said unto Me, Thou art my Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen [the nations] for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel:' where there are three distinct points to be observed—a title; its right, or corresponding possession; and the assertion of that right, or recovery of the possession.

"1. The title—'The Lord hath said unto Me, Thou art my Son; this day have I begotten Thee.'

"The Lord Jesus Christ is 'Son of God' from all eternity, as to His essential divinity and pre-existent glory (John xvii. 5); in the words of the Creed—'begotten of His Father before all worlds;' that is, as explained by the following clauses, 'God *of* God, Light *of* Light;' as it were the eradiation of light generated by, and emanating from, yet coeval with it. But the

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Son of God was not *manifested* until the Incarnation, which was 'the bringing in the first-begotten into the world" (Heb. i. 6); and therefore the Father —addressing Him here on the occasion of His installation as His Son—speaks of Him as begotten in time; the time, namely, when 'the decree' proclaiming Him Heir and King is published. And this view of the words is confirmed by the quotation of them in Acts xiii. 32, 33, when St Paul, preaching to the Jews at Antioch, says:—'And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; *as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee:*' the resurrection, rather than the birth of Christ, being fixed on as the fulfilment, because, as the same apostle elsewhere states, *then* it was that both His Divinity and Sonship were proved and manifested; when He, 'who was made of the seed of David according to the flesh,' was 'declared [*marg.* determined] to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead' (Rom. i. 3, 4):—'the form of a servant' being then laid aside, by which His glory as 'Son' had been veiled for a time that he might become obedient to the law for man; for which reason—as well as because of its first fulfilment in the complete discomfiture of His enemies then, and confounding of their devices, and His victory over death and hell—this Psalm is one of those fitly appointed to be read on Easter Day, the commemoration of His resurrection.

"2. Secondly.—This fact, that the *risen Saviour* is here the speaker, and in the character of Mediator or Redeemer, explains also the right or 'possession' which, in the next verse, the divine decree proceeds to award Him:—'Ask of me, and I shall give Thee the heathen [the nations or Gentiles] for Thine inheritance, and the uttermost parts of the earth for Thy possession.' That is, as the Eternal Son, He is 'Lord of all,' and His 'possession' all that is comprised in 'the glory which He had with the Father before the world was:' but here a more limited possession or inheritance is specified:—'Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.' And why is this possession specified? Because it is the inheritance which is the special object of redemption, that which was originally conferred on Adam, and lost by his transgression. He—the first Adam—was invested with the dominion over all this creation—over the earth to its utmost bounds; and was unable to sustain it because only a creature. But 'the second Adam is the Lord from heaven;' and 'Son of God'—not as Adam is so named, by creation, but, as 'the only begotten of the Father;' the divine nature in Him 'laying hold' of the human to raise it, and recover all and sustain all for it eternally (Heb. ii. 16, *Gr.*). More than this, indeed, He confers on His redeemed, on those whom He makes sons and heirs with Him; a far higher dignity, and richer and more glorious inheritance; more than was lost, and therefore more than has been redeemed: but the Psalm is occupied with redemption, and therefore makes mention only of 'the purchased possession,' as this same inheritance is named, Ephes. i. 14.

"3. Though, however, this possession is 'purchased,' it is not yet occupied, it is redeemed in title, but not in fact; it is not yet 'seized-on' (the strict meaning of the word here), or recovered; as the same passage just referred to states, where the apostle, speaking of 'the Holy Spirit of promise,' says, 'which is the earnest of our inheritance *until the redemption of the purchased possession* unto the praise of His glory:' and this, the actual occupation and the manner of it, the decree next particularises:—'Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel.'

"That is—this Psalm, as we have seen, had just before represented the kingdom or inheritance in question as occupied or usurped, at the period

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contemplated, by Antichristian and opposing powers; by the kings and rulers of the earth combined 'against the Lord and against His Anointed,' against the King of His choice: at which crisis—'*then*'—the Lord 'speaks to them in His wrath, and in His burning anger puts them to confusion.' But how this shall be, 'the decree,' as declared by the Son, more particularly here explains, namely, by His (the Son's) revelation *in judgment;* ejecting His enemies by His power, and recovering the 'possession'—'*Thou* shalt break them,' &c.: as had been previously set forth in type, first, in the occupation of Canaan by Israel under Joshua (or 'Jesus'); and afterwards of the throne by David, after a succession of victories.

"Where also, it may be remarked, we have the correction of the very common mistake which dates the kingdom of Christ (that is, the actual assertion of His right to the kingdoms of this world) from His resurrection and ascension; representing it as the effect of converting grace, before which unbelief and sin should gradually subside, leaving only a righteous and Christianised world. It might, indeed, have been expected that such a prospect or theory, if naturally cherished at first, would have long since met its disappointment and refutation in the history of the Christian dispensation hitherto. But it is decidedly contradicted by the prophecy before us; which plainly states that event to be the effect, not of converting grace, but destroying judgment; not of the first, but of the second Advent of the Saviour: and if any doubt remain of its reference to that period, it must be removed by the description of that event in the nineteenth chapter of the Apocalypse, already quoted in part, where, of Him who comes forth from heaven 'in righteousness *to judge* and *make war*,' it is said, in express allusion to this Psalm—'And out of His mouth goeth a sharp sword, that with it He should smite the nations; *and He shall rule them with a rod of iron.*' To which may be added the promise by the Lord Himself, ch. ii. 25–27, of the same book—'That which ye have already hold fast TILL I COME: and he that overcometh and keepeth my works unto the end, to him will I give power over the nations, *and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces:* even as I received from my Father'—namely, in the grant of the Father to the Son in the verse of this Psalm next preceding the words here quoted—'Ask of Me, and I shall give Thee,' &c."

The Philosophy of Theism; an Inquiry into the Dependence of Theism on Metaphysics, and the only possible way of arriving at a Proof of the Existence of God. London: Ward & Co. 1857.

We do not notice this work in order to discuss its *theses*, or to enter on the great questions to which these refer. It is clearly written and ably argued, though some of its processes and conclusions do not satisfy us. But we advert to it only in order to extract the following sentence; for we feel that, as prophetical journalists, we are specially interested in all remarks pertaining to the sequences of events and their relationships to each other:—

"When we view things and events as they exist or happen in space at one and the same moment of time, we perceive that they do not simply stand to each other in the mere relation of co-existence; we perceive that they stand to each other in a dynamical relation; that all bodies, in so far as they are co-existent, stand in a relation of complete community of reciprocal action to each other. There is not an atom in the material universe which does not attract or affect all other atoms, and in like manner is attracted itself by all others. There is thus a mutual action between all bodies in the universe. There is also the same reciprocal connexion among events. An atom cannot move in

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space, without changing the position in some way or other of every other atom in space; and the change or motion of this atom is in like manner affected by the position of all other atoms. These conclusions may be startling to those not accustomed to think on these subjects; but they are nevertheless true, as every one knows who has any acquaintance with the law of universal gravitation. . . . . All events and all things which exist at present are mutually connected in a dynamical relation."—P. 162-164.

The Apocalyptical History Contained in the Book of Revelation, &c. By Harcourt Bland. Glasgow. 1858.

THAT this is the work of an honest and independent writer, all who read it will attest. But we differ from the author on so very many points, and agree with him on so few, that we cannot commend the volume as containing a satisfactory solution of prophetical difficulties, or a successful commentary on the Apocalypse. We think he has failed in his idea of the general drift of the book, as well as in his exposition of details.

Therion: a Dissertation on the History of the Beast, as derived from the Prophets Daniel and John, &c. By Maurice Cely Trevilian, Esq. London: Wertheim, Macintosh, & Hunt. 1858.

THIS volume is evidently the work of a man in earnest about his theme, and who is fully persuaded of its importance. The author has studied his subject, and given his views at great length. He has not satisfied us, we confess, either with his general expositions or his special views as to the elder or the younger Napoleon; he takes too much for granted, and is defective in argument; he writes too diffusely, and has spread out into a thick octavo volume what ought to have been compressed into very much smaller compass; he founds a great deal too much upon various readings, and seems to shift his ground rather too freely; yet the volume is well written, and there is no unpleasant dogmatism. We cannot, however, say that he has added much to our stock of acknowledged prophetical truth.

The Sacrifice of the Lord Jesus, its Type and Fulfilment Viewed in Connexion with Recent Statements on the Subject. By the Rev. H. H. Dombrain, A.B., Incumbent of St George's Church, Deal, Kent. Nisbet & Co., Berners Street.

As this excellent work is not a prophetical one, we merely refer to it in order to recommend it as an answer to some of the sad errors of these last days, and to extract from it the following passage:—

"It has always seemed to me that Mr Maurice stands much in the same position with regard to Unitarians (so called) as Dr Pusey does to Romanists; each have professedly started forth to decry the doctrines towards which they evidently approximate—each have given up fully three-fourths of the battle-ground—each have expressed more sympathy with their supposed opponents than with those who differed from them in their own communions; and they have been both claimed as allies by the upholders of the systems they profess to oppose. In Dr Pusey's case we know the result of this. Numbers of his disciples have landed in the dreary regions of Rome's apostasy. The result

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of Mr Maurice's teaching may not be so apparent; for a conversion to Romanism is pretty sure to be heralded far and wide, while the lapse of one into the cold and unsympathising teachings of Socinianism or unbelief is not so noticeable. But I have met with those who, enamoured at first sight with a system so consonant with human nature, so lenient to sin as this is, have become so entangled in the web of mysticism and sophistry that it has spread around them, that they were at last landed in the most positive scepticism. We know, too, that the Socinian teachers herald with gladness this new accession to their unhallowed efforts; for at their annual meeting, some two or three years ago, they congratulated one another on this new school. They declared that if the doctrine of vicarious sacrifice were given up, as it had been by Messrs Maurice and Jowett, that the other distinctive errors of those who upheld it must fall with it. By these, of course, are meant those of the Trinity and Godhead of our Lord Jesus Christ. Would that Mr M. and his school might see whither they are tending; what weapons they are furnishing for the adversaries of God's truth! It would, indeed, be a happy day when we should see them consecrating their undoubted talents to the cause of the pure gospel of our Lord Jesus Christ."—Introd. p. 18.

There is a body of Christians, not belonging to the Maurice school, who are zealously inculcating errors, which, in their full development, must be quite as deadly as those of Maurice. We mean those who are denying the vicariousness of *the life of Christ*, and maintaining that He was not the sin-bearer till He was nailed to the tree. We can only again warn our readers against this modern revival of the old heresy, against which Witsius, and Turrettine, and Edwards so strenuously contended. Let all who value the finished work of Christ, and feel their need of a Divine righteousness, stand aloof from this error. It will "eat as doth a canker."

The Nature and Purpose of God, as Revealed in the Apocalypse. Part Third. Edinburgh. 1858.

NEITHER with this part nor with the former parts of this work can we agree. Our differences are so numerous that we should require a long article to bring them out. But this we cannot afford. The interpretation of the 20th chapter alone is sufficient to shew a well-taught reader of prophecy how widely the author has missed the mark.

Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett, and on the Doctrine of Sacrifice and Atonement. By the Rev. JAMES H. RIGG. London: Heylin. 1857.

WE advert to this able work merely to give a few extracts, by way of warnings against the false philosophy of the day. Our first is a warning against German theologians—the sounder portion we mean.

"Much good have they, doubtless, produced, but also not a little evil. They have tended to refine and elevate Unitarianism, to broaden and vivify orthodoxy, to invest the narratives of the New Testament with a new and living interest; but also to depress the standard of the Divine law, to lower the awfulness and majesty of the Divine holiness, to pale the cheek and impoverish the blood of English Protestant theology, both within and beyond the limits of the Established Church. They supplant the grand doctrine of the Christian atonement; they do away or ignore the doctrine of the Trinity, and

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of the distinct offices and mutual relations of the Divine Persons; they allow a practical and superficial, but, in effect, deny that there is any essential and vital distinction between the Church of Christ and the world of Christendom."

Our next is an exposure of "Coleridgian Moonshine."

"The Coleridgian true idea is, that the Word or 'intuitive Reason' is, by the Spirit, immanent in humanity, and particularly, as the fullest embodiment of the highest truth, in Christianity; and that thus the Word leads the race forward into truth and righteousness, from age to age: the Roman distortion and perversion of this 'true idea' is the doctrine of Papal infallibility, on which is now grounded that of absolute Church authority. The 'true idea' is, that human spirits in a future state are still to be disciplined and purified, there being no sharp contrast between the conditions of life here and there: the Romish perversion is the doctrine of purgatory, with its traffic in masses and indulgences. The 'true idea' is, that all human spirits, though they fall and die by the quickening and dominion of self and selfishness within them, are yet so essentially one with the Word, that in Him they possess, as an essential and constitutive part of their being, a divine and holy life and nature, of which, both as to its universality and its effects, the ordinance of infant baptism, the common right of all who are born into the world, is the appointed symbol: the 'Catholic' abuse and perversion of this idea is the doctrine of baptismal regeneration; or, as Hare has called it, of 'baptismal transubstantiation.' It is manifest that Coleridge's view of the nature of this ordinance, equally with that of Catholics, implies a denial of regeneration subsequent to baptism. Thus, as Mr Coleridge writes, 'the new birth, as the change of the soul itself, is out of time; viewed phenomenally in its manifestations, it takes place, as my father conceived, gradually, as a man becomes gradually a new creature, different from what he was by nature,' &c. The 'true idea,' again, is, that this better life is sustained, strengthened, and perfected by the communion of the human spirit with the Word, as present in every man, and especially as revealing Himself through the written Scripture, and through the symbols of the eucharist, in which more especially His presence is made known to the reason and imagination of the recipients.

"Here it only remains to sum up the findings of this inquiry. What we have found, then, amounts to this, that Coleridge's philosophy was a Neo-Platonised edition of Schelling's; that his theology has affinities with Popish rather than with Protestant doctrine, but is essentially rather a semi-pagan theosophy or mysticism, baptized with a Christian and biblical nomenclature, than any system of doctrines directly derived from the Bible; that in intellectual and ecclesiastical sympathies he was radically Protestant, though disposed to be highly reverent of ancient religious forms and ceremonies."

The Types of Genesis briefly considered. By ANDREW TUKES. London: Longman. 1858.

THE *subject* of this work is certainly a noble one, and might have furnished a rich volume of practical and prophetical exposition. We are disappointed. The author is not merely over-ingenious, but sometimes extravagant. His admiration for the Fathers has led him a long way further into mysticism than perhaps he intended when he first set out. We did expect a more profitable volume from the author of the "Law of the Offerings," and the "Difference of the Four Gospels," though even in these we could not help noticing the deference paid to the Fathers, and the germs of certain peculiarities which have more fully developed themselves in the volume before us.

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The Faithful Pastor: his Calling and his Crown. A Visitation Sermon. By the Rev. S. P. Boutflower, M.A., Rural Dean, and Perpetual Curate of Brathay. London: G. Routledge & Co. 1858.

From this excellent discourse, full of faithful counsel, we make the following extract, as suitable to our pages:—

"The reappearing of the chief Shepherd, the glorious Epiphany of the great God, even our Saviour Jesus Christ, has ever been the great scriptural object of hope to the Church, and accordingly is distinguished by St Paul as 'that blessed hope.' To it, as a prime topic of consolation, our Lord Himself directed the troubled minds of the disciples immediately before His departure from them: 'I will come again and receive you unto myself.' To this same fruitful ground of consolation exclusively did the angel visitants lead them after His ascension: 'Ye men of Galilee, this same Jesus shall so come, as ye have seen Him go.' And when the canon of inspiration was just about to be closed, the last parting words of the great Head of the Church to the members of His mystical body still on earth, were a reiteration of the absolute certainty of this blessed hope: 'He which testifieth these things saith, Surely I come quickly.'

"And the inspired epistles which have come down to us, at once reveal to us the habit of mind of their writers, as dwelling much upon their Lord's return in glory, and seem to indicate the importance and prominence which we, my reverend brethren, ought to give to this doctrine, if we would preach and teach after apostolic model. In all the numerous epistles of St Paul, with the single exception of his brief letter to Philemon, as also in the writings of St James, St Peter, St John, and St Jude, we find this glorious topic introduced in one connexion or another, and with a vast variety of application. The sacred writers not only present it as the cardinal object of Christian hope, but they also refer to it as a motive to repentance, a corrective of immorality, an argument for watchfulness, the ground for Christian sobriety and moderation, the animating spring to occupation in our Master's service; as strengthening patience, supporting under trial, sustaining and cheering in the prospect of death, ministering comfort to the bereaved, raising us above the world, and fostering the general growth of sanctification in the soul. And especially should we notice that both St Peter and St Paul introduced it as bearing upon the sacred functions to which we, my reverend brethren, have been called; the former in our text, and the latter in his epistles to Timothy, urging it as a most solemn motive to ministerial fidelity, consistency, and zeal.

"But though this doctrine appears so largely in Holy Writ, and, I might add, is brought forward in a very marked manner in our Book of Common Prayer, it may be seriously questioned whether it is as distinctly advanced, enforced, and applied in our pulpit ministrations, and whether, in this point, therefore, we have not been negligent in setting before our people *all* the *revealed* counsel of God. I say the *revealed* counsel of God, as fully assenting to the caution which hesitates to go beyond that which is written, and recognising the danger of presuming to pry into the secret plans and purposes of Jehovah. But the same Scripture which warns us that 'the secret things belong unto the Lord our God,' adds, that 'those things which are revealed belong unto us and to our children;' and it is of such things only that I now speak. All Scripture is God-inspired and is profitable; and considering that the doctrine in question is so practical in its nature, and so continually put before us in both the historical and doctrinal books of the New Testament, I would venture very humbly to suggest whether habitually to pass it over be not in fact to disparage before our people that for which 'the whole creation longeth;' that for which the Redeemer Himself is waiting; that for which

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we daily pray, which the dying believer joyfully anticipates, which even the faithful departed in the bliss of Paradise are eagerly desiring—the Church's bright and blessed hope.

"It is held, I know, by many, and among them some of the holiest and most devoted ministers of Christ, that it is a sufficient, if not also the most appropriate use of such passages as speak of the coming of the Lord, to apply them to death. I will not here question the absolute safety of thus dealing with the language of Holy Writ, nor the principle of interpretation which it involves; but will simply remark that with the believer, at any rate, death will not be the cheering, animating, potent motive which the chief Shepherd's reappearing supplies. We admit fully and most thankfully, that to the child of God death comes, no king of terrors, but as a messenger commissioned from above, to bid us 'depart and be with Christ, which is far better.' Still, death is in itself the consequence and the penalty of sin, and its accompaniments are, to a large degree, most painful and humiliating."

Gathered Gems from the Orations of the Rev. Edward Irving. London: James Nisbet & Co. 1847.

We merely notice this excellent selection, for the purpose of quoting a passage, much needed by some free-thinking religionists of our day. It is in reference to future punishments:—

"Here are we, the sons of men, suffering daily pain, misery, and death, although we were not instrumental to the fall, God looks upon our case, and doth not hinder it. He hath sent a remedy, but by far the greater portion of men have never heard of it. Contemplate the condition of whole continents of the earth sweltering in sultry soil, or raging in fierce contests of mutual misery and destruction, oppressed by the wilfulness of single men, at whose pleasure they are bought and sold, imprisoned and put to death, without knowledge of better things to come, or cheerful hope of any redress of wrong. All for what? For the sin of our first great parents, over whom we had no control; let them contemplate this and see what stern attributes dwell by the side of Divine mercy and goodness. I confess when I contemplate the administration of this woful world since the fall, so far as it is recorded in the annals of nations, I feel a shrinking terror of the sternness of Him in whose hands the government rests. The world hath been a very furnace of hot and murderous passions, a seething vessel of blood, which hath never rested, but smoked to heaven in vain. Even still, after the great propitiation and atonement for the world's sins, it never resteth. Every day men are immolated upon a bloody altar, and their unshrived spirits pass in most desperate moods into eternity. Wickedness rageth, princes combine against the Lord and His Anointed, they filch the sacred authority of God, they plant their scornful foot upon the neck of noble nations, and they defy the tears and groans of millions to melt their stony hearts. O my God! when will this have an end? when wilt thou dash them in pieces like the potsherd, and vie them in Thy hot displeasure? This, when I look upon and remember from what small beginnings it arose, I, for one, cannot doubt of the Almighty's force of character to carry anything into effect. If God can exist with such a blighted region, and tormented people under His government, why may He not also exist in the knowledge and permission of hell? Tragedies as deep as hell are consummating every day under His tender eye, and deeds of darkness, foul as the pit, transacted in highest places with the insignia of His holy authority. They make His name a sounding horn through which to blow blasphemy and cruelty over the world. They make His religion a veil of midnight, to darken the eye of reason and deaden the

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free-born energies of man. Why, if His nature be so soft, doth He allow these most shocking sights for one instant? And allowing them now, may He not allow them hereafter? Do these amiable enthusiasts now imagine that the Divine nature is a strong texture of being, which is not troubled by any such provocations. It is bound in bands of eternity and unchangeableness. It giveth law, and rejoiceth in the execution of law. It giveth one law of blessedness to righteousness, another law of misery to sin; and it is pleased and satisfied with both. For each is equally needful to the welfare of the universe, which standeth happy, because with obedience cometh all enjoyment and delight, with disobedience all misery and tribulation to its people."

India, an Historical Sketch. By the Rev. GEORGE TREVOR. London: The Religious Tract Society.

THERE is in this volume a great deal of most valuable information respecting India, brought within narrow compass, and well arranged. The spirit of the work is also good; though there are things in it which we should like to see altered. The author not only assumes the Septuagint chronology, but assumes also that Dr Russel has settled it. We believe him wrong in both of these statements. But we do not like his way of stating the cause of Abraham's departure from Chaldaea (v. 12), "that Abraham's family, declaring for the religion of Shem, *were expelled by the idolaters*" (p. 23). This is anything but the Bible account of the matter, though very like Dr Russel's. His quotation from that author, as to Moses' imitation of Egyptian laws, &c. (p. 41), is evidently made approvingly, and shews that he has drunk into the rationalism of that painstaking, but small-minded and unsound author.

Illustrations, Expository and Practical, of the Farewell Discourse of Jesus. By the late Rev. J. B. PATTERSON, M.A. Second Edition. Edinburgh: T. & T. Clark. 1859.

THE tastefulness of language exhibited in these discourses of itself takes them out of the common class of lectures. But, besides this, there is much sound exposition, and much of the savour of Christianity throughout. The classic tone and tastefulness of the author's mind shew themselves in every page; and not less the earnestness of the man of God and minister of Christ.

Psalms and Hymns for Public and Social Worship. Edited by Rev. E. WALKER, M.A. Cheltenham: Wight & Bailey. London: Nisbet & Co.

THIS newly published hymn-book is evidently executed with great care, and embraces a large field of authorship. Among so many volumes of the kind recently issuing from the press, it is not easy to select the best. This certainly deserves to rank high. It is a judicious and tasteful compilation.

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The First and Second Advent; or, the Past and the Future, with reference to the Jew, the Gentile, and the Church of God. By the Rev. BOURCHIER WREY SAVILE, M.A. London: Wertheim, Macintosh, & Hunt. 1858.

A BETTER arrangement, a conciser style, and fewer foot-notes, would have made this work more interesting. Yet, as it stands, it is excellent, and will supply much historical information and prophetical exposition to the student of the Divine Word. It must have been momentary forgetfulness that led the author to say, that resurrection is "nowhere stated in the Old Testament, but only to be inferred," &c. (p. x). He must have meant the *Pentateuch*. At p. 52, &c., he maintains, that the star of the wise men was merely the conjunction of two planets. How could it stand over the house where the young child was? At p. 383, we are sorry to see him quoting a passage of Second Maccabees, as if it were inspired. But let us give one or two useful extracts. First, as to the twofold restoration of the Jews:—

"There are so many passages in Scripture which appear to speak of the restoration of the Jews, sometimes before their conversion, and at other times subsequent to that state of blessing, that the only way to reconcile the apparent discrepancy is to suppose that there will be a partial, and what may be termed a *political*, restoration of the two tribes Judah and Benjamin, on whom rests exclusively the sin of crucifying the Saviour in the first place; and that after attacks have been made upon them by the armies of both 'Gog' and 'the Beast,' there will be the final, miraculous, and universal restoration of the remaining ten tribes, the lost tribes as they are usually denominated, when both the house of Judah and the house of Israel will be united under one Head, and remain for ever in the land."

. . . .

"So also in the prophecy of Hosea do we find allusion made to the Jews seeking the Lord in their distress, apparently referring to the future siege, which we have considered above, and which shews their restored but still unconverted condition as a people. 'Israel and Ephraim shall fall in their iniquity, Judah also shall fall with them. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early' (ver. 5, 14, 15).

"These records of the attack made upon Israel in the latter days by the two great Gentile powers, who are described as 'Gog' and 'the eighth head of the beast,' when the Jews are evidently settled in the land of promise, prove their unconverted state, as it is in consequence of being delivered from their enemies after being so attacked, that causes them to acknowledge as their Messiah Him whom they have so long rejected, and whom their forefathers slew. Yet there are many passages in the Scriptures to shew apparently that their restoration to the land of promise is made to depend on their acknowledgment of God when in captivity, Take, for example, the following declaration in the Pentateuch: 'The Lord shall scatter you among the nations. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, *if thou turn to the Lord thy God*, and shalt be obedient unto his voice, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.'—(Deut. iv. 27-31). . . . .

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"From a comparison of the above passages, it will be seen, that whereas it appears the Jews are spoken of in some places as settled in the land of promise, attacked by their enemies, and subsequently acknowledging Him who delivers them, and in other places as remembering Him and turning to Him in the countries where they are scattered previous to their return to the land of promise, the only way to reconcile or explain this apparent discrepancy is by supposing that there will be first a *partial* restoration of the two tribes of Judah and Benjamin, who alone returned from the Babylonish captivity and were guilty of the sin of crucifying the Saviour, brought about possibly by political causes (signs of which have already began to dawn); and secondly, a subsequent and complete restoration of the whole twelve tribes, brought about by the visible interposition of the hand of God, miracles being performed on their behalf just as at the time of the Exode from Egypt; and this, Scripture appears to intimate with sufficient plainness, as we shall endeavour to shew."

Our next is the re-division of the land:—

"That the land of promise will be re-divided in a different manner from what it was in the days of Joshua, and become more fruitful than ever it has been before.

"Although it is said, after the division of the land by Joshua to the twelve tribes on their entrance into Canaan, that 'the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt there' (Josh. xx. 43), whoever compares the account given in the book of Joshua of the extent of the promised land which was then divided to the twelve tribes, and which was all contained in the territory lying between the Mediterranean Sea and the Jordan, with the exception of the two tribes of Reuben and Gad, and half the tribe of Manasseh,* whose allotment was trans-Jordanic, with the more extensive division of the land to the twelve tribes, as described in the last chapter of the prophecy of Ezekiel, will see that the latter must refer to some *future division*, which is not yet accomplished. The difference in the two divisions of the past, after the Exode, and the future one, as described by the prophet, will be made apparent by

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* "The boundaries of the land, as divided by Joshua, appear to have varied at different times, but in general terms they may be described as the Mountains of Lebanon on the *north*, the Great or Mediterranean Sea on the *west*, Arabia on the *east*, and the desert of Sin on the *south*. When Solomon ascended the throne of his father David, who had considerably enlarged his empire from what it was as in the days of Joshua, he found it extending from the Mediterranean to the Euphrates, and from the Mountains of Lebanon to the Red Sea (1 Kings iv. 21), with a population of about 5,000,000. 'The Northern boundary of his dominions,' says the author of the new Biblical Atlas, 'has been recently satisfactorily determined by the discovery of the site of Tiphsah (which signifies "a passing over the ford") the border town on "this side the river" (Euphrates)'—1 Kings iv. 24. Half way between Damascus and Tiphsah, Solomon built the famous city of 'Tadmor in the wilderness' (1 Kings ix. 18), better known by its Greek name of Palmyra, 'the city of palms,' as its Hebrew name signified 'a palm tree.' This proves the extent of Solomon's kingdom, which had so far increased since the time of Joshua, though, of course, it could not then have been *divided*, as Ezekiel, writing four hundred years subsequent to the time of Solomon, teaches us at some future time it will be. Solomon's kingdom doubtless contained, like our own Indian Empire, many tributary nations, who owned him as their liege Lord. Jahn calculates there were about half a million of Canaanites still remaining in the land in the days of Solomon, and who rendered him that laborious service which he could not impose upon his own people.—See *Jahn's Hebrew Commonwealth.*"

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comparing the separate accounts, not only as regards the more extensive territory which will be one day divided amongst the restored tribes of Israel, compared with the division made by Joshua, but also as regards the locality of the land separated to each of the tribes. Thus, *e.g.*, whereas in Joshua's division *Napthali* was the tribe whose possessions were most north, and *Simeon* most south, in the future division it appears that the tribe of *Dan* will have its land in the north, and that of *Gad* in the south. And the order of the two divisions appears to stand as follows:—

The Past Division, according to Josh. xiii. to xix.		The Future Division, according to Ezek. xlviii.
	North.	
1. Napthali.		1. Dan.
2. Asher.		2. Asher.
3. Zebulon.		3. Napthali.
4. ½ of Manasseh.		4. Manasseh.
5. Issachar.		5. Ephraim.
6. Ephraim.		6. Reuben.
7. Dan.		7. Judah.
8. Benjamin.		8. Benjamin.
9. Judah.		9. Simeon.
10. Simeon.		10. Issachar.
The Trans-Jordanic Tribes.		
½ of Manasseh.		
11. Gad.		11. Zebulon.
12. Reuben.		12. Gad.
	South.	

"There are other things mentioned by Ezekiel, in the future division of the land*—such as the holy portion for the priests and Levites, the size of the city and the sanctuary—so totally dissimilar from what it ever has been at any previous time of the Israelites possessing the land of promise, that it is as clear as anything can be, that the division foretold by the prophet about 1000 years *after* that made by Joshua,† and *after* the Babylonish captivity had commenced, can have no reference whatever to that event, but must to

* "Ball, in his 'Millennarian Inquirer,' explains the future division of the land as follows:—

'*North* Boundary.—*Border of Hamath.* Ezek. xlvii. 15-17, and xlviii. i.
South Boundary.—*Kadish Meribah.* Ezek. xlvii. 19, and xlviii. 28. Length from north to south, about 552 English miles.
East and *West* Boundary.—Mediterranean Sea, and River Euphrates and Nile. Gen. xv. 18. Breadth, 275 miles.

The oblation, or holy offering, 25,000 reeds (42½ miles) square; 1st division, 25,000 reeds, or 42½ miles long, 10,000 reeds, or 17 miles broad; the portion of the priests, sons of Zadok (Ezek. xlviii. 11), in the centre of which will stand the Temple, about a mile square, occupying the site of ancient Jerusalem, from Benjamin's Gate to the Brook Kidron. (Jer. xxxi. 39, 40; Zech. xiv. 10). The site of the oblation, at present exhibiting a surface of hills and dales, shall then be converted into a plain' (Zech. xiv. 10). Page 292."

† "Believing the date of the Exode to be B.C. 1620, consequently the division of the land in the time of Joshua, 44 years later (compare Joshua xiv. 7 with ver. 19), would be B.C. 1576; and Ezekiel prophesied about B.C. 576."

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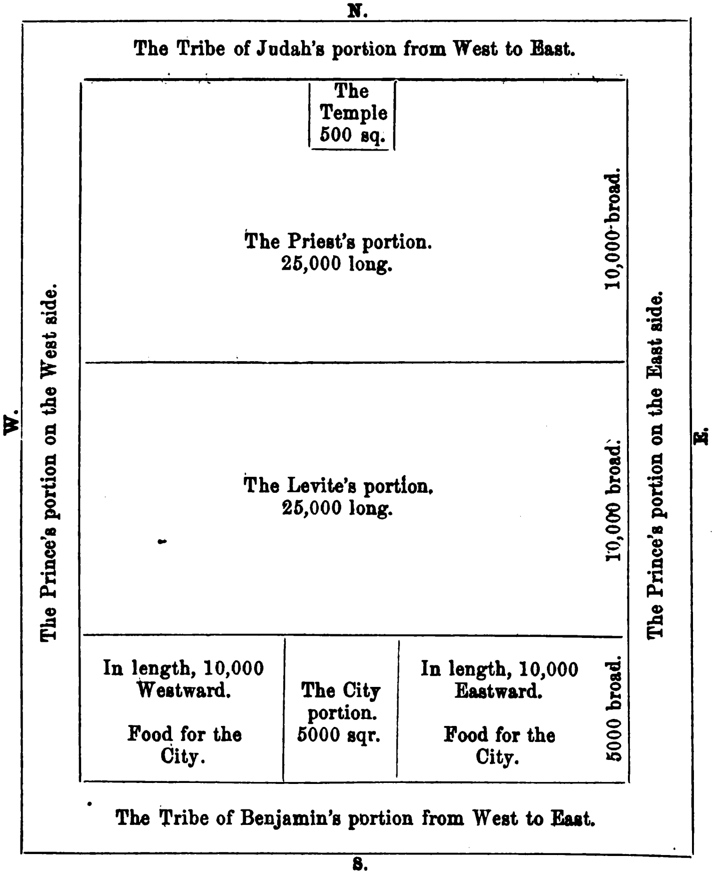
something which is yet to be accomplished, as it is said, '*This is the land which we shall divide by lot unto the tribes of Israel* for inheritance, and these are their portions, saith the Lord God' (Ezek. xlviii. 29)."

We give also his sketch of Ezekiel's city and temple:—



The Beloved City, or, the Saints' Reign on Earth a Thousand Yeares; Asserted and Illustrated from LXV. places of Holy Scripture; besides the judgment of Holy Learned men, both at home and abroad; and also Reason it self; likewise XXXV. Objections against this Truth are here answered. London: 1643.

This is the treatise of Alsted, translated from the Latin by William Burton in 1643. We give part of the preface, as a good statement of the *Apostolicity* of Chiliasm:—

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"By the way then, good reader, let me tell thee, (what credit soever I gaine from thee,) that it was the constant opinion of the Church, in the very next age to the Apostles, that there should be a resurrection before the generall rising at the last day, and an happy condition of the faithfull upon earth for CIↃ. yeeres. This we may learne from Tertullian, and Irenaus: And Justin the Martyr, (who of a Philosopher became a Christian some xxx. yeeres after the death of John the Evangelist, and Penman of this holy Prophecy) tels us plainly, that not only himselfe, but what Christians soever in his time were in all respects Orthodox, maintained the same, grounding their opinion upon these words of Esay. 'Behold I create new Heavens, and a new Earth: and the former shall not be remembered, nor come into my mind. But be glad and rejoice for ever in that which I create.' I know not whether so great a testimony, as this of Justin Martyrs, may be brought concerning any opinion among Christians, if you except the maine articles of our Beliefe. And the general consent of all the orthodox, and in the age too next the Apostles, is no small argument, or prejudice against the contrary opinion, or succeeding ages. It seemed the Heretiques of those times, especially, or indeed onely, beleeved it not, and that for some private respect, because, admitting thereof, they must needs also confesse a resurrection of the flesh, and that the same God, who was mentioned in the Law, and Prophets, is also the Father of our Lord Jesus Christ. I am sure Cerinthus, that Arch-Heretique in those daies, whom the after-ages do make the first broacher of this opinion (and they would also have him the Author of the Revelation) is never taxed for it by them who have diligently noted his heresies. And perhaps if he had any sensuall conceit hereabout (as it seemes he had), he was beholding to Judaisme for it: and he himselfe being a Jew, it was not taken notice of in him. But for a Christian to have any such doting imaginations, would render him more wild headed, and besides himselfe, in sober mens judgements, than any Poet of Dithyrambique verses. Yet no man ought to be blamed for maintaining a Truth in a Jewes company, either in this matter or in any else, if with heed he passe by those grosse fancies, and stupid absurdities, which doe infatuate and blemish the same truth. More deservedly may we finde fault with Dionysius of Alexandria, and his followers, the great impugners of this opinion, who when about the end of the third age, the dispute about it grew very hot, to lessen the authority of the Revelation, by the evident and unreliable proofes whereof the matter in question was asserted, (O foule shame, and impiety!) they fathered it upon I know not whom, yet one of the same name, against the manifest witnesse of Justin Martyr, Irenæus, and all the Fathers before them, who inscribe it to John, the beloved Disciple of Christ, and Evangelist: Neither can Hierome himselfe be excused, though a very learned man otherwise, but easie to be deceived, who with the same Dionysius doth (upon an uncertaine report) falsely affix to the opinion of them, who according to truth beleeved the thousand yeeres happinesse on earth, the injury of Circumcision, the blood of Sacrifices, and restauration of all the ceremonies of the Law. Which old pieces and rags of Judaisme, or perhaps the dreames of some Heretiques, being gathered out of a study of contention and ill will, were patched to this opinion of the Primitive Church. But if he certainly knew that the first Christians and holy Martyrs did expect Circumcision, and Sacrifices in the Kingdome of Christ, how is he to be blamed, that condemned them not for it, but left every man to the freedome of his owne judgement, either to approve, or dislike thereof.

"But what countenance soever this opinion hath, or shall finde in this age, let me tell thee this one thing, Reader, which I will leave to be considered of by thee, that seeing there are so many manifest proofes of a glorious Kingdome of the Saints here on earth out of the Old Testament, there will be no better or easier way, to deale with the Jews in matter of their conversion, then not to wrest the plaine prophecies of a second and glorious appearance

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of Christ, to his first comming; but rather to perswade them, that they must expect no other Messias, who should fulfill all these promises, expecting what is to be expected, (for we are not herein wholly to agree with the Jewes, but to examine all things according to the rules of Christian faith,) besides that Jesus of Nazareth, whom their Ancestors crucified. And this way is every where almost through the whole Revelation diligently insisted upon. For whilst we force those most cleare prophecies concerning things promised in the second, to his first comming, the Jewes scorne and deride us, and are more and more confirmed in their infidelity. But for the cours which I have here set downe, I am much mistaken if it be not the same which was observed among them by Peter himselfe (Acts 3. 19, 20, 21). 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you. Whom the Heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the World began.'

"But I forget my selfe; For indeed I thinke it more fit to set downe and publish, what might be safely and piously beleeved concerning this Tenet, rather in another mans sense and expressions, then in mine owne, being more willing modestly to learne and be instructed from the abilities of others, then impudently to obtrude mine owne weaknesses upon the world. And to this end I have also collected what some of the most eminent Divines of the Church of England, Dr Hakewill, Dr Twisse, Mr Mede, &c. (that thou mightest not thinke it onely an outlandish toy, or a fancy of yesterday, much less savouring of Popery), have thought, and published concerning this opinion. Besides, the irrefragable judgement of the Divine Tycho Brahe, that singular ornament both of the Heavens, and his owne Denmarke, and with him the termination herein of Carolus Gallus, omitted by Alsted, and not long agoe one of the States Professors of Divinity in their University of Leyden."

Christ's Kingdome on Earth, Opened accordiug to the Scriptures; herein is examined, what Mr Th. Brightman, Dr J. Alstede, Mr I. Mede, Mr H. Archer, The Glympse of Sions Glory, and such as concurre in opinion with them, hold concerning the thousand years of the Saints Reign with Christ, and of Satans binding; herein also their Arguments are answered. London: 1645.

A Mr T. Hayne is the author of this quarto, and dates it 1644. It is meant as a refutation of millenarianism, and an answer to the millenarian writers of that age, to whom he thus refers:—

"Dr Alstede was a man of vast comprehension, but had many Irons in the fire; Mr Brightman I leave to Dr Coopers judgment, who sayes that pretending to give us a Revelation of the Revelation hee hath set forth an Obscuration thereof. Mr Mede was my worthy and learned friend, but not to bee preferred before truth. Mr Archer was held to bee a pious and good Christian: if hee bee not the Author of the Book in his name, let him beare the blame that fathered it upon him. Who should be the penman of the Glympse I know not. With none of these deale I farther then they are ingaged in this dispute. What I cite out of Dr Alstede is from the English Edition, more parable now then the Latin. What I crave of you good Reader is this; that you would read without prejudice, examine each matter throughly, and judge impartially."

Hayne holds that Christ's kingdom began at His first coming; that

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Satan's binding began to be fulfilled in His casting out devils; that the first thousand years of the Christian era was the millennium. The book consists of 90 pages, and is fairly written, though with some sharpness against Mede and Archer.* His theory leads him, however, to look for the Lord's second coming, as he thus states:—

"It is very probable, that the day of judgment is neer. For first, there hath been (as was foretold, 2 Thess. 2.) a departure from the true Religion, and that most conspicuous and manifest about a thousand years after Christ: and the man of sin, the son of perdition, the adversary of Christ, the exalter of himself above all that is called God, is disclosed, and by good proof demonstrated. Luther, and many other Learned Writers, some in, many since his time have laid open to the world Antichrists wicked enterprises, by the working of Satan, with all power and signs, and lying wonders: and shewed how in the ages before Luther, the world was gull'd by strong delusions, and beleeved lies.

"Secondly, the new Babel, that is, Rome is fallen in her honour and repute. Her grand claim of universall vicarship, her power over Kings, her unerring judgment in matters of controversie, her vast chalenge of all power spirituall and temporall, and her like capitall errours are plainly by the writings of the Orthodox party confuted, and by religious Princes within their own Territories taken away in good part: and will daily more and more fall to the ground. At Cyrus conquest of the old Babel, the Kings and their Nations subject to her Sceptre, left her. So now England, Scotland, Denmark, a great part of Germany, the Protestant Churches in France, and others elsewhere, once under Romes yoak, have already abandoned the Popes power, and censure the Roman Church justly, as condemned by God himself in the Apocalyps. And in truth the Pope is more honoured at a distance, which often beguiles the eye, then in some parts of Italy, and even in the territories near Rome.

"Thirdly, are not men become self-lovers, proud, covetous, boasters, blasphemers, disobedient to Parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, &c. 1 Tim. 3. 1. Such as Paul there faith men would bee in the last dayes. Whereas Gods servants should bee endowed with righteousnesse, faith, charity, peace; and should bee gentle, apt to teach, patient, &c. 1 Tim. 2. 22. Which are vertues and graces in these days somewhat rare. Let us therefore not be secure, and cry peace, peace, and happy dayes, but remember the worlds stupiditie in the dayes of Noah and Lot, Luk. 17. 27. how the world then feared nothing, till judgment seised on them. Let us rather watch and waite for Christs comming and appearance, being confident that as Christ by the Sword out of his mouth, his heavenly word, and the bright shining light of the Gospel hath made a great and manifest consumption of Antichrist, so by his glorious and last comming he will abolish him, 2 Thess. 2. 8. Matth. 25. 31. And destroy them that destroy the earth, Rev. 11. 18. among whom Antichrist the Pope of Rome hath been and is a chiefe actor. Then shall all the world see most clearly Christ to be (which in truth he hath ever been) the Lord of Lords, and King of Kings, Rev. 19. 16. Then even his enemies shall see that his Kingdom was such as could not bee shaken, nor prevailed against by all their malice, power and designs: and hee thenceforth shall reign in heaven with his faithfull servants in happinesse for evermore, Rev. 11. 15. Concerning the Jews calling to the Gospel I have above spoken. Here onely I adde, that wee should take heed of any proud or contemptuous cariage towards them. They were

* In the course of argument, the opponent suggests "nation" as the meaning of "generation." "The sense of Luke xxi. 32 may be, this people, nation, or kindred of the Jews, shall not passe, or cease to be a nation or people, until these things be fulfilled."—P. 56.

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broken off from the true Olive, and wee graffed in. God is able to graffe them into it again. It concerns us to use all good means to win them to Christ. If wee can trade to the Indies for worldly commodities, why should wee not take courses for reducing some at least of that once beloved nation into Christs fold?"

Extracts.

Elijah's Return.

"The ancient prophecy (Mal. iv. 5) still remains in part unfulfilled; figuratively, it is already fulfilled, but by no means is it already accomplished. Are we then still to expect a return of Elias? According to the Scripture I *must* believe that at the time of the restoration and conversion of Israel he will again appear upon earth. Thus he maintains his position in the constellation of our New Testament images of hope, again to signalise a great and brilliant epoch in the kingdom of God."—*Krummacher.*

The Power of the Word.

"Do you object, and say, that we do not always see such results as these where the Word of God is preached? I beg you, first of all, to reflect, that in the present age, which is so much inclined to scepticism, the Word of God, where it again resounds in the Church, is not always preached with the complete unmingled conviction that it is traced, to the very tittle, a word from God."—*Krummacher (Elisha.)*

The Reformation.

"The Reformation was the great event of that sixteenth century; according as a man did something in that, or did nothing and obstructed doing, has he much claim to memory, or no claim, in this age of ours. The more it becomes apparent that the Reformation was the event then transacting itself, was the thing that Germany and Europe either did or refused to do, the more does the historical significance of men attach itself to the phases of that transaction. Accordingly, we notice henceforth that the memorable points of Brandenburg history, what of it sticks naturally to the memory of a reader or student, connect themselves of their own accord, almost all, with the history of the Reformation. That has proved to be the law of nature in regard to them, softly establishing itself; and it is ours to follow that law.

"Brandenburg, not at first unanimously, by no means too inconsiderately, but with overwhelming unanimity when the matter became clear, was lucky enough to adopt the Reformation, and stands by it ever since in its ever-widening scope, amidst such difficulties as there might be. Brandenburg had felt somehow that it could do no other. And ever onwards through the times even of our little Fritz and further, if we will understand the word 'Reformation,' Brandenburg so feels;

being, at this day, to an honourable degree, incapable of believing incredibilities, of adopting solemn shams, or pretending to live on spiritual moonshine. Which has been of unaccountable advantage to Brandenburg: how could it fail? This was what we must call obeying the audible voice of heaven. To which same 'voice,' at that time, all that did not give ear—what has become of them since? have they not signally had the penalties to pay?

" 'Penalties:' quarrel not with the old phraseology, good reader; attend rather to the thing it means. The word was heard of old, with a right solemn meaning attached to it, from theological pulpits and such places; and may still be heard there with a half-meaning, or with no meaning, though it has rather become obselete to modern ears. But the thing should not have fallen obsolete; the thing is a grand and solemn truth, expressive of a silent law of heaven, which continues for ever valid. The most untheological of men may still assert the thing; and invite all men to notice it, as a silent monition and peophecy in this universe; to take it, with more of awe than they are wont, as a correct reading of the will of the Eternal in respect of such matters; and, in their modern sphere, to bear the same well in mind. For it is perfectly certain, and may be seen with eyes in any quarter of Europe at this day.

" Protestant or not Protestant? The question meant everywhere: 'Is there anything of nobleness in you, O nation, or is there nothing? Are there, in this nation, enough of heroic men to venture forward, and to battle for God's truth *versus* the devil's falsehood, at the peril of life and more? Men who prefer death, and all else, to living under falsehood—who, once for all, will not live under falsehood; but having drawn the sword against it (the time being come for that rare and important step), throw away the scabbard, and can say, in pious clearness, with their whole soul: " Come on, then! Life under falsehood is not good for me; and we will try it out now. Let it be to the death between us, then!" '

" Once risen into this divine white-heat of temper, were it only for a season and not again, the nation is thenceforth considerable through all its remaining history. What immensities of dross and crypto-poisonous matter will it not burn out of itself in that high temperature, in the course of a few years! Witness Cromwell and his puritans—making England habitable even under the Charles-Second terms for a couple of centuries more. Nations are benefited, I believe, for ages, by being thrown once into divine white-heat in this manner. And no nation that has not had such divine paroxysms at any time is apt to come to much."—*Carlyle.*

Man's Incompetency to Judge the Language of Scripture.

" We cannot argue that this cannot be the sense or intent of such a passage of Scripture (at least not to the prophetic parts of it); for if it had, it would have been expressed more plainly, or have been represented under a more apt figure or hieroglyphic. 'Yet we may justly

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argue this with respect to common books. And the reason of this difference is very evident. In Scripture we are not judges, as we are in common books; competent to pronounce how plainly it were to be expected what is the true sense should be expressed, or, under how apt an image figured. The only question is, what appearance there is that this is the sense, and scarce at all how much more determinately or accurately it might have been expressed or figured.' "—*Butler's Anal.* ii. 3.

Montalembert's Recent Work on England.

"In an essay in the *Correspondant*, which has drawn upon him the wrath of the French government, M. de Montalembert declares the Roman Catholic Church to be more free in England and Ireland than in any other part of the world; and, *per contra*, no nation to be so grossly insulted as the British by the Catholic journals of France, Belgium, and Italy. He finds some excuse even for the religious policy of the East India Company, because its character was purely commercial, and it never pretended to labour like Spain and Portugal, *pour le plus grande gloire de Dieu.* Nevertheless, to its prestige, power, and protection, the Catholic missionaries are wholly indebted for their 19 bishops, 780 priests, and 700,000 converts. He passes an eloquent eulogy upon Havelock—' a personage of antique grandeur, resembling in all that was noblest in the type the great Puritans of the sventeenth century—occupied in his last moments, as he had been all his life, with the care of his soul and the propagation of Christianity—a figure worthy to head a group of heroes, such as Nicholson, Neil, Lawrence, Peel, the son of the great Sir Robert—victors in a struggle between civilisation and barbarism—strangers to no Christian people—to be admired by all without restriction or reserve—an honour to the human race.' The victims of Cawnpore ' listening to the liturgy of their Church before they went to slaughter,' seem to M. de Montelambert ' a page taken from the acts of primitive martyrs—a scene he loves to place beside that day of fast and humiliation, which exhibited the noble spectacle of a whole people prostrate before God, demanding pardon and mercy.' He inflicts a keen chastisement upon the religious press of France for ' its cruel exultation over supposed disasters,' for its ' sympathy with murderers,' for its ' daily invectives against a handful of heroes,' for its ' sanguinary provocations to war between two allied nations.' ' I have a horror,' he exclaims, ' of orthodoxy which takes no account of truth or justice.' To accusations of neglect of duty against England and Protestantism, the retort, he says, is only too plain. What has Catholicism done with its charge? Catholic nations have miserably failed in the great task entrusted to them by Providence. History cries out to Spain, ' Cain, what hast thou done with thy brother?' What remains of the conversions of Francis Xavier in Hindostan? What of all that was entrusted to Portugal? Ask of Goa what the mere moral influence of absolute power has done either for Catholic colonies or for their metropolis."—*Daily News.*

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The Mosaic History.

"Of Moses' account of the destruction of Sodom and Gomorrah, the writer says, 'We have recently been furnished with a striking proof of the historical accuracy of the Pentateuch, even in those parts of the narrative which partake of the miraculous, in the results of the United States Exploring Expedition to the river Jordan and the Dead Sea, conducted by Lieut. Lynch of the Navy. "We entered," says the intelligent commander of that expedition, "upon the sea with conflicting opinions. One of the party was sceptical, another, I think, a professed unbeliever in the Mosaical account. After twenty-two days' close investigation, if I am not mistaken, we were unanimous in the conviction of the truth of the Scriptural account of the destruction of the Cities of the Plain."'

"Lieut. Lynch considers that the inference from the Scripture account, that the chasm which is now filled by the Dead Sea was a plain which was sunk and overwhelmed, when these cities were destroyed, is fully sustained by the extraordinary character of the soundings obtained in that sea. The bottom of the larger and deeper portion lies fully thirteen hundred feet below the surface. A ravine runs through it in a line corresponding with the bed of the Jordan, from which the inference is obvious, that the channel of the Jordan sank down, or rushed into the chasm made by a bituminous volcanic explosion, the waters helping rather than quenching the conflagration. The sinking of the plain of the Jordan formed a bed for a lake sixty or seventy miles long, from ten to eighteen wide."—*American Paper.*

The Fall of Babylon.

"Take thy bow, open the window and shoot. In the Lord's name, I lay my hands on thine, and say, The arrow of the Lord against Babylon! The time shall come when thou shalt exultingly exclaim, Babylon, Babylon is fallen! Think not how it may take place; but, strong in faith, triumph beforehand. It is true that the system of the seven hills celebrates past victories in our days; but dost thou not remark in its exultation something forced? and that is the struggle of despair, for which it prepares itself, while suspecting the mines beneath its feet."—*Krummacher* (*Elisha.*)

Coleridge on the Influence of Popery.

"When I contemplate the whole system, as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operation on the sources and conditions of national strength and well-being; and, lastly, consider its woful influences on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragrancy, and unnoticed ever-present verdure of domestic life—I can with difficulty avoid applying to it what the Rabbins fable of the fratricide Cain, after the curse, that the *firm earth trembled wherever he strode, and the grass turned black beneath his feet.*"—*Biog. Lit.*

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Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I entirely sympathise with the first article in your Journal for October last, regarding *Conditional Prophecy.* The dangerous nature of the views therein exposed as leading to *Arminianism,* has been well stated; but what will the asserter of the doctrine of *Conditional Prophecy* say to the charge of even helping *Socinianism?* I do not for one moment suppose that he intends this result; I know he would repudiate with his whole soul the idea of fraternising with Socinianism; but still it is true that the *tendency* of his views is in that direction, if carried out. To prove my point, I quote from the volume of Mr Bell, of Glasgow, "Allingha, on the satisfaction of Christ," or rather from the appendix to it, entitled, "*The Articles of Ayr.*" There we find the Socinian, Macgill of Ayr, asserting (p. 22 of his Essay on the "Death of Christ")—"Christ seems not to have considered His excruciating death as previously fixed by an absolute decree. His own predictions and those of the ancient prophets concerning this event, *might be conditional.*"

Then we find this subtle Socinian catching hold of the doctrine of *Conditional Prophecy* as a weapon he might wield in defence of his system. Mr Bell indignantly confronts this sentence with the following texts:—

"The man Gabriel talked with me, and said, Seventy weeks are *determined* upon thy people, and Messiah shall be cut off" (Dan. ix. 21-26). "Truly the Son of man goeth as it *was determined*" (Luke xxii. 23). "Him being delivered by the *determinate counsel* and *fore-knowledge of* God, ye have crucified and slain" (Acts ii. 23). "Thinkest thou that I cannot now pray to my Father? but *how* then shall the Scriptures be *fulfilled,* that *thus it must be?*" (Matt. xxvi. 53, 54.)

One of the uses to which the Socinianising minister of Ayr turned this principle of *conditional* prediction, appears in the following passage (p. 243 of his Essay):—

"Had the Jews received Jesus with the respect and submission due to the Messiah, as they ought to have done, it is certain He would not have suffered at their hands in the manner He did; and who will say that He would have been thereby prevented from being a Saviour to them and to the rest of mankind?"

Most ingeniously does this man apply his principle. Holding that *predictions may be meant conditionally,* he feels it easy to apply his idea to the *predictions regarding Jesus.* Notwithstanding the clear and positive statements of prophecy regarding the treatment of Christ, and regarding His death, still these predictions were *conditional!* so Jesus might, after all, take good heed, and act kindly toward him. This is a legitimate inference from the principle of the *Conditional Prophecy.* Now, if this be so, and prophecy do not necessarily determine the certain occurrence of the things it mentions, then it is plain it was not *certain* that Christ was to die the death of the cross, or suffer at all from the hands of violent men. By this view, the absolute necessity of His death is set aside; by his cunning and ingenious application of the doctrine of *conditional prophecy,* the death of Christ is made out to be a non-essential event, indeed altogether unimportant. And thus the doctrine of atonement gets a deadly stab, and the very vitals of Christian faith are endangered.

A principle that may be thus abused, is surely one that should be carefully, cautiously considered ere it be adopted. Far better reject it and be landed on the premillennial shore, than grasp it and find yourself struggling with

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Socinianism, for the dearest article of your faith? Is it not much safer, and every way nearer the truth, to hold that *all prophecy* is *unconditional*, and that *every prediction is unconditional, unless there be something in the context where it is found that implies a qualification.* Prophecy, as a general rule, is unconditional. Any exception to this rule must be made out of clear proof; and the *onus probandi* lies on the person who says, "This is an exception to the general rule." **A Reader.**

Poetry.

MUSINGS AND COUNSELS.

Not so quickly, fretted spirit,
Lest thy speed but run to waste;
He is steadfast who believeth,
He who trusteth makes no haste.
For the God on whom we call
Will carry us through all;
No plan of His can fail,
Not a wish but must prevail.
He is mighty, He alone,
Let His work be calmly done.

Not so slowly, sluggish spirit,
As if God and time would stay
For thee, the loitering dreamer,
Flinging hours and days away.
Up and toil with all thy might,
Noon is fading into night;
Like the ever-moving wave
We are rushing to the grave;
Like the swiftly rising dew
Earth is passing from our view.

Not so gaily, buoyant spirit;
Temper mirth with gentle fear;
Roses wither, leaves are falling,
'Tis not always summer here.
'Tis a brittle, hollow world,
With its brav'ry all unfurl'd,
Its banners streaming high,
And shouts of revelry.
Its day is coming fast,
And its madness cannot last.

Not so darkly, gloomy spirit;
Here are things of sprightly hue,
Here are suns, and stars, and rainbows,
And a glorious arch of blue.
Earth is not all tears and woe,
There are bright things here below,

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There is verdure on our hills,
There is music in our rills,
There is fragrance in our air;
In our homes, the dear and fair.

Not so lightly, jesting spirit;
Do not trifle so with sin;
The gate of life is narrow,
There are few who enter in.
Setting God before thine eyes,
Be boldly good and wise;
Cherish grave and manly thought,
Buy the truth and sell it not;
To thyself and truth be true,
To thy friend be faithful too.

Not so sternly, haughty spirit,
Lay thy loftiness aside,
From thy forehead smooth the furrow,
From thy heart pluck out the pride.
Deal gentle words to all;
Thou, too, mayest err and fall;
Be pitiful and kind,
Leave rugged words behind,
Learn meekly to reprove;
They win who speak in love.

Not so fondly, sanguine spirit;
There is judgment in yon cloud,
There is peril in yon tempest,
And the trumpet speaks aloud;
God is coming in His wrath,
And the lightning ploughs His path;
There is terror on the earth,
And the ruin rushes forth;
There is boding in yon sky,
The Judge is drawing nigh.

Not so hopeless, drooping spirit;
Yon clouds at length will rise;
And, beyond them, in the distance,
Spreads a realm of sunny skies.
God's promise standeth fast,
And the glory breaks at last;
Peace is rising out of strife,
Death is dying into life;
Up springs the eternal Sun;
Heaven and earth will soon be one.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

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Art. I.—AN OLD MILLENARIAN CATECHISM.

We make no apology for reprinting the following curious piece of puritanical theology. It is as rare as it is in general sound and scriptural. It is one of the numerous publications of the seventeenth century which shew these three things:—1. That millenarianism was much more extensively received in England than we generally suppose; 2. That it was not confined to those who are known as "Fifth Monarchy Men;" 3. That even these fifth monarchy divines held it for the most part soberly and scripturally, and were not chargeable with the fanaticism which is generally associated with their names.

The Catechism which we give to our readers is by Thomas Beverley, from whose writings we have several times made large extracts. Its title is, "The Catechism of the Kingdom of our Lord Jesus Christ, in the Thousand Years, shewing, by Scripture—1. That the great articles of the Redemption; 2. The Resurrection; 3. The Mystery of the Saints not Dying, but being Changed; 4. The Judgment; 5. The delivering up of the kingdom to God all in all—cannot be explained without it." The edition from which we print is the second, published in 1696, "with considerable additions, in relation to the kingdom of Christ." It is dedicated "to the Bishops assembled in Parliament, and to the Evangelical Episcopacy throughout the Protestant Churches of Christ in these nations, and to all Christians in general." He thus expostulates with opposers—

"Because the general prepossession of men, caring for none

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of these things, would not have prophetic Scripture searched; that I might make acceptable this great truth every way, I have now represented it, as it is carved and wreathed into the whole analogy of faith, the great articles and principles of the doctrine of Christ, according to the most instructive scriptures, viz., the redemption, the resurrection, the eternal judgment, the saints not dying but changed, the delivery up of the kingdom to God all in all; which cannot be without the kingdom of Christ explained at full dimensions.

"Now I call the following treaty hereof a Catechism, as an intimation of the plain manner of handling, for the benefit of all; and of the necessity of consideration, and repeated application of our minds to it; and also to shew, the kingdom of Christ, though it yet lie hid in its roots, the forenamed articles, is still a fundamental truth; and so, though catechism may seem below your orb, yet this of the kingdom of Christ, even as all catechetical truths, deserves the gravest and most awful judgments to try and recommend them.

"I do acknowledge myself the unworthiest of the servants of Christ, in the most abased circumstances; and lay myself at the feet of the Church of Christ with most penitential confessions and acknowledgments; yet I must be bold in our God to say, He hath been pleased to reveal to me, of an infant understanding in compare, and the chief of sinners, what He hath not so fully revealed to the more holy and prudent; even so, Father, for so it seemed good in Thy sight.

"I do most humbly therefore beseech, and do even adjure you, by the coming of our Lord Jesus, and by our gathering together to Him in the general assembly of His kingdom, that you would either shew by Scripture these things cannot be so, or receive this ministry, as the oracles of God, and testify your regard to it, that now makes in your ears the cry of the Bridegroom's coming in His kingdom, that none of us may be among the slumbering, though wise virgins, much less among the foolish."

Then follows a general preface to all Christians:—

"I know it will be said with plausibleness against this following Catechism, we had rather preach, and hear of the plain, safe, fundamental points of faith and repentance, of the resurrection of the dead, and of eternal judgment, in the ordinary way of discourse; the old wine we have tasted is better; we will not, as it were, ask a sign, and tempt God in seeking to understand prophecies and mysteries (Isa. vii. 11, 12).

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"But is it not enough for you to weary men, but will ye weary my God also, who hath given you prophecy to search it, and the strong meat of Scripture, and not only the milk, as to children unskilful in the word of righteousness? He hath commanded you to leave (not by way of forsaking) the word of the beginning of Christ, but to go on to perfection; not dishonourably staying in foundations without a superstructure; He hath given you the example of steady resolution herein; this we will do, if God permit (Heb. v. 11, vi. 1). He hath in a figure represented to you the primitive Christian Church, not doing thus, though it was so plentiful a partaker of mighty effusions (wonderful gifts) of the Holy Spirit, had a liberal taste of the good word of God; they tasted of the mighty powers (miracles) of the world to come, viz., of the kingdom of Christ; yet through resting in principles, not loving truth, not going on to perfection, they dwindled away, and fell into the Antichristian apostasy, and came to crucify, in that spiritual Sodom and Egypt (even Rome, called Catholic Church now, where also our Lord was crucified, viz., under its dominion) the Son of God afresh in His witnesses, and have put Him to an open shame; and through the impossibility of repentance, as such an Antichristian Church, as we see in Rev. xvi. 9, it cannot be renewed; but under all the droppings of the Reformation upon it, it is a ground overgrown with briars and thorns, and is very nigh now to a curse, whose end is to be burned (Rev. xviii.). But of Reformed Churches and Christians we hope better things, and things that have hold of that great salvation of the kingdom, though we thus speak; Isa. vi., ix. 9, the Lord therefore shall give you a sign, a Maharschalal-hash-baz, a sign of His making haste to the prey; for as soon as the child now born shall, by a seven years' age, know to choose the good and refuse the evil, that great city shall be forsaken of its ten kings, who have so long given their kingdom to the beast; and so its tenth shall fall, and the witnesses shall rise. . . . . Let us therefore, in our earnestest going on to perfection, wait upon Christ till He rises upon this glorious mount of prey, in the succession of His kingdom, when the light of one day then shall be as the light of seven now; even the sun shall be ashamed, and the moon confounded, when He comes to reign before His ancients gloriously. And now His going forth is prepared as the morning, we shall know, if we follow on to know the Lord. But if any will be ignorant, it must be so; if any one aggrieved, Scripture is open, let him implead what is written; I stand on the justification by Divine help."

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Then comes the Catechism itself, called, "The Catechism of the Kingdom of our Lord Jesus Christ." We do not give the whole, as it is large; but the greater part is well worth extracting, and is as follows:—

"*Q.* Where is the doctrine of the kingdom of Jesus Christ to be found?

"*A.* It is especially to be found in the opening of prophetical scripture, being the mystery spoken of by all the prophets (Rev. x. 7; Acts iii. 21).

"*Q.* What is the rule of the true explication of prophecy?

"*A.* That of the apostle; he that prophesies, let him prophesy according to the analogy or proportion of faith.

"*Q.* What is the analogy or proportion of faith?

"*A.* It is the form of sound words according to the whole Scripture, which is a table so exactly square, that nothing can, without plain injury, be added to it, or taken from it.

"*Q.* Is the kingdom of Christ to be thus explained?

"*A.* I trust we shall find it so by searching all Scripture with noble minds, whether those things are so or not; and thereby giving heed to that most sure word of prophecy, that we shall do well to take heed to, as to a light that shineth to us in a dark place; so we shall find it no cunningly devised fable (Acts xvii. 11; 2 Pet. i. 16, 19).

"*Q.* What then is to be understood by the kingdom of Jesus Christ?

"*A.* The kingdom of Jesus Christ is the glorious and visible appearance of Christ Himself, with all saints who have died in Him, and whom He will bring with Him; who shall dwell with Him in the new heaven He hath promised, in the region of the air above: and for the full glory of this kingdom, there shall be a generation of saints in the new earth below; who are the living, the remaining; both sorts rescued from the common fire for the perdition of ungodly men (1 Thess. iv. 13 to the end, 2 Pet. ii. 9, iii. 7–13).

"*Q.* Is it not enough that there be a day of judgment, and a state of glory and happiness to Christ and His saints in the highest heaven, and of punishment to the wicked in the lowest hell?

"*A.* God hath in His Word declared to us, that is not enough; but there shall be, upon greatest reasons given us therein, a new heaven and a new earth, and a state of saints in both, and of the enemies of Christ being made His footstool; that there may be a most visible appearance of the glory of the one, and of the contemptible, dishonourable, and condemned

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state of the other (2 Thess. i. 5–11, with Dan. xii. 1, 2, Rev. xix. 14–21, xx. 4, 6).

"*Q.* What shall be the highest spirit and constitution of this state?

"*A.* It is an economy or dispensation wherein there is a most exalted state of holiness and purity, in the enjoyment of God, and of Jesus in His redemption (Rev. v. 9 and iv. 5), of the communion of His Spirit; free from sensuality and impurity, and in perfect happiness, and security from all toil, grief, pain, death, and curse; so that all the saints are priests of God, and of Christ, and reign with Him (Rev. xx. 6, 21, xxii. 1–7).

"*Q.* What do you mean by an economy, or dispensation?

"*A.* It is the free dispose of things, after the counsel of God's own will, for the manifestation of His wisdom to angels and men in this or that way, as the Master of the great family of all things (Eph. iii. 9, 10).

"*Q.* But hath not this doctrine been generally charged with carnality and sensual inclination?

"*A.* This hath been the art of Satan, and of Antichrist, to bring out of repute so great a doctrine of Christ, that it is peculiarly called the everlasting gospel; that the Antichristian kingdom of this world, as a dead child, might be put in its place.

"*Q.* What then is the state of the saints dead in Christ, whom He brings with Him, and who shall be in the new heaven?

"*A.* They who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, being the children of God, and of the resurrection (Luke xx. 35, 36), and the adoption (Rom. viii. 23). But they sit on thrones and judge angels (1 Cor. vi. 3) and the world, with Christ; and reign with Him a thousand years, not upon, but over the earth. They see the face of God, and of the Lamb, and His throne is in the midst of them; as His servants they serve Him, and His name is in their foreheads; He is their light, and their temple; they eat of the tree of life, and drink of the water of life; and over them the second death can have no power (Rev. xx., xxi., xxii).

"*Q.* But it seems, they only who have been martyrs, and especially they who would not receive the mark and name of that Antichristian idolatrous power which the Revelation calls the Beast, are they who thus rise and enjoy that state a thousand years (Rev. xx. 4).

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"*A.* They are indeed particularly there named, to answer the table or representation of things in that prophecy of the Revelation; but it is said first (ver. 4), 'I saw thrones, and they sat upon them,' viz., the armies of heaven with Christ (chap. xix. 14). And it is subjoined immediately (ver. 6), 'Blessed and holy is he that hath part in the first resurrection,' though they are not the principals beheaded for Christ; and the apostle Paul assures us, all who have died in Christ will God bring with Him, that none should mourn without hope for dead friends, as if they should lose that glory; for none of the saints can be perfected the one without the other. The living saints cannot prevent the dead, and the 'we' of the living saints are joined in that glory with the dead raised (1 Thess. iv. 15, and Heb. xi. 40), called, 'we all,' as making up the whole.

"*Q.* What then shall be the state of the saints living and remaining at the coming of the Lord?

"*A.* They also are, as was said, partakers of the first resurrection, so that the second death shall have no power over them; for the blessed and the holy is only he who is so partaker: and it is expressly said, these shall not die, but be changed, and caught up to meet the Lord in the clouds, and be for ever with the Lord; so they cannot fall into the lake of the second death. The leaves of the tree of life are therefore for the healing these saved of the nations; and the river of life from the throne runs down to them, and the trees of life are for their food and medicine, and the healing waters from the sanctuary, so that whatever doth live shall live (Rev. xxii. 2; Ezek. xlvii. 11). They, after they are changed, shall be as Adam, had he continued in Paradise,—served with the whole variety of the creation for use and delight, without lust or sensuality, without labour, sorrow, curse, or death, till they are so caught up; and they shall propagate a holy seed (Ps. cx. 3), in such abundance as to recompense with a much more to the glory of the second Adam (Rom. v. 12–21) for the few that are saved within the world of the first Adam.

"*Q.* What intercourse shall there be betwixt the saints of the new heaven above and the saints of the new earth beneath?

"*A.* Such as betwixt the lights of heaven and the firmament, and ourselves now on earth; for the nations of the saved shall walk in the light of the new Jerusalem above, shining as the sun and stars down to them; and as all glory on earth is referred to the light of the sun and the heaven over us, so the saints, the kings on earth, shall bring their glory to the new Jerusalem above. Especially, they shall give their glory, and walk in the light and enjoyment of God and

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of Christ, and angels and saints above. Angels' equals shall ascend and descend on that Jacob's ladder whose foot being on earth, its top reached to heaven, and God and the Lamb are on the top of it; and by Ezekiel's steps enlarging, and winding still upward, shall all below ascend upward (Gen. xxviii. 12, 13; Ezek. xli. 7).

"*Q.* Give yet a fuller account of the state of the wicked in this kingdom of Christ.

"*A.* The Scripture is not so full nor so clear in setting out the state of the wicked under this kingdom; yet so that it is most certain, that they who have lived before it are raised to illustrate the glory of it, and to bear the shame and dishonour of their wickedness under the just and righteous condemnation of Christ; called a being slain with the sword of his mouth; shame and contempt shall be poured upon them, as a just recompence of all the scorn they have cast upon Christ, His ways and servants; and they shall be seen in a state of punishment, destruction, and death, under a sharp sense of it in themselves, and so that they shall be seen as carcases whose worm dies not, and their fire is not quenched, so that they are an abhorring of all flesh. And this is a just and righteous recompence of all the cruelties they have exercised upon the servants of God, and their disobedience to God and to Christ, and their so obstinate preferring the present world before and above the world to come. Lastly, in whatever state any of them can be supposed to be, they are certainly so under Christ and his saints, that they are made his footstool (Dan. xii. 2; John v. 29; Isa. lxvi. 24; 2 Thess. i. 9; Ps. cx. 1).

"*Q.* When does the kingdom of Christ begin?

"*A.* It begins at the coming and appearance of Christ, and at the resurrection of His saints at that His coming and appearance—a resurrection to life, honour, and immortality, and to a visible glorious appearance with Christ, and reigning with Him.

"*Q.* Is there not a resurrection of the wicked at the same time? And if so, how then does their resurrection stand in relation to the happy resurrection?

"*A.* There is their resurrection, as was last declared; but because it is a resurrection to punishment and dishonour, it is called death, and they are called the dead, though in a visible appearance; the Scripture therefore but seldom names the resurrection of the wicked as a resurrection; and when it speaks of the resurrection at any time absolutely, it means the happy and blessed resurrection, as Luke xx. 35, 36; 1 Cor. xv. throughout, Rev. xx. 4, 6. And therefore there can be

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no other respect had to them in the kingdom of Christ, and the resurrection proper to it, but as they add to the triumph of the kingdom, and are in a state of deprivation of its glory.

"*Q*. What proof can you give of the kingdom of Christ at His coming and appearance?

"*A*. The whole stream of the New Testament joins His coming, and His appearance, and His kingdom one with another:—'The Son of man coming in His kingdom' (Matt xvi. 28). 'When the Son of man shall come in His glory, and all the holy angels with him, then shall He sit on the throne of His glory' (Matt. xxv. 31). 'Remember me when thou comest in (not into) thy kingdom' (Luke xxiii. 42). Because they thought the kingdom of God should immediately appear, He spake a parable unto them of a nobleman, going into a far country to receive a kingdom, and to return; and having received a kingdom, he returned in and with it (Luke xix. 13, 15). 'When we made known unto you the power and coming of Christ, and were eye-witnesses of His majesty,' (to wit) in the transfiguration, that great fore-appearance of His kingdom. Behold, He who is the prince of the kings of the earth 'cometh in the clouds, and every eye shall see Him' (Rev. i. 5, 7). And His appearance and His kingdom are joined, 2 Tim. iv. 1—'He shall judge the quick and the dead at His kingdom and at His appearance.'

"*Q*. Give a proof of the kingdom at His resurrection.

"*A*. The apostle plainly declares it; for he says, 'Every one shall rise in his own order; Christ the first fruits, and they which are Christ's at His coming:' and without any other mention of His kingdom, he says, 'He must reign till He hath put all His enemies under His feet.' Now when did this reigning begin but at His coming? Or where did the apostle give any intimation of His reigning but at His coming, according to all the fore-mentioned Scriptures? And when He comes and descends, and no longer sits at the right hand of God, then God first makes His enemies His footstool, not when He sits, but when He comes, and then He begins to reign, and He reigns till all His enemies are His footstool; and when He descends, and comes and reigns, the dead in Christ shall rise, and then He brings them with Him: His kingdom and the resurrection of His saints begin together.

"*Q*. What place then hath the day of judgment?

"*A*. The day of judgment is the same with the kingdom of Christ and with the resurrection; all begin, continue, and end together, with this difference—the judiciary sentence is at the beginning (Rev. xix. 21), and at the end, (chap. xx. 13–15),

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and between a righteous and holy government, which government the Scripture often calls judgment (Ps. lxxii. 4). And all men, whether they rise to life or to condemnation, are before, and as it were, about the tribunal or judgment-seat, which is also the throne of Christ, and receiving according to what they have done in the body, whether it be good or evil, during the whole space of the resurrection, kingdom, and judgment of Christ (2 Cor. v. 10).

"*Q.* How long then does the kingdom of Christ, the appearance in the resurrection, and the day of judgment last?

"*A.* The grand and the most definitive time in which Christ shall reign with his saints, is while Satan is bound, and that is a thousand years; and the Apostle Peter having named the day of judgment, immediately as it were adjures Christians not to be ignorant, that one day (as if he should say, that one day of judgment) is with the Lord as a thousand years; and the several, viz., six thousand years before it, but as each one day; so making that day of judgment a Sabbatical day, or Sabbatism (Rev. xx. 2–8; 2 Pet. iii. 8).

"*Q.* Is there any other Scripture representation of this state of the kingdom of Christ, that may evidence it to be such a peculiar dispensation, that hath never yet been, and that shall be yet, before the giving up the kingdom to God all in all?

"*A.* There is that great one—the time of the restitution of all things, viz., of the whole creation delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 21), which is at the same time with the re-livening (which we translate, Acts iii. 19, 'times of refreshing') the dead in Christ; or as the Apostle John (Rev. xx. 4), calls it, the souls living. And this must be what never hath yet been; for it must be when Jesus before preached, and whom the heavens must receive, till He be sent, and come; which we all acknowledge hath not been yet, and yet must be before the kingdom delivered up; for then the restitution shall be delivered up also. There is also the new Jerusalem, which, according to the compare of Ezekiel in the Israelitish description of things, proper to the Old Testament, and John's, proper to the New Testament, assure there must be such a state of things as never hath yet been; and in regard of a higher state, where the throne of God and the Lamb are, and those who immediately, as being in their presence, eat of the tree of life, and drink of the water of life; and in regard of the nations saved and healed; must be a state above and below, and so before the kingdom delivered up to God and the Father, when He is all in all.

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"*Q.* This being a very great point, and so differently expounding those fundamental points of the resurrection, and of the day of judgment, as in the kingdom of Christ, there need, besides the given proofs of Scripture, which are generally explained so as to reach no further than the common exposition of these doctrines, great accounts of Scripture-reason, drawn from the most intimate sense of it, to establish such an exposition.

"*A.* There are exceeding high accounts from Scripture-reason, of the manifold wisdom, holiness, and justice of God, in this grand economy or dispensation.

"*Q.* Give account of the first and fundamental, and most immediate reason of such a dispensation.

"*A.* That there might be a state of visible appearance of the glory of Christ, and of His saints, and of the contempt, dishonour, and retributions of justice on wicked men. For that these things should appear, be set in open view, in a full and clear light, is everywhere made known in Scripture. First as a recompence to the deep humiliation of Jesus Christ Himself, and to His saints, who have been all along, but especially since the delay of His kingdom at His resurrection, in a low, scorned, and persecuted state, tortured by cruelties and forced out of the world by violent deaths, who have therefore from the truth of God been armed and encouraged in their obedience, and against these sufferings, by the assurance of a visible appearance in glory and reign with Christ; and of the visible shame and confusion of their enemies, and of all wicked and unholy men, who have so obstinately preferred the present before a future state (Isa. lxv. 13–25; Mic. vii. 17, and Dan. xii. 1, 2; Phil. ii. 9–11; Heb. xi. 35, with many more scriptures).

"*Q.* But can there be no appearance of this glory, and of that contempt, but in such a state of the kingdom of Christ?

"*A.* No: not in this world; because however some appearances may be of these things on each side, in some instances, yet in general, all is so in confusion and disorder here, and this is the very cross-handed state of evil to the servants of God, and of the prosperity of wicked men, that no man knows love or hatred by all that is before him. Not in the state of spirits in heaven above, or in prison below; for all Scripture reason makes it most evident, there can be no appearance without a resurrection. Not in the state of eternity; for then God all in all, as the highest glory, swallows up the less; when God is all in all, the Son is subject; there must be therefore a distance of the rainbow (the emblem of Christ's kingdom) from

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the sun, that its beauties may be seen; so the glory of Christ in His human nature, and of His saints in visible glory, must be seen at a distance from God all in all. Not in the day of judgment, or the resurrection, as a short transitory space; for that could be no kingdom, nor any appearance worthy so great a cause, that had only a moment; but it must be a settled economy, or state of duration—the fulness of times, as its own proper times, and not short time only—when the great potentate gives a show, it shall be of a thousand years' duration (Eccles. ix. 1; 1 Cor. xv. 28; Eph. i. 10; 1 Tim. vi. 15; Rev. xx. 6).

"*Q.* How may this be also set in agreement with the state of the wicked?

"*A.* Very exactly; for here they very generally appear in prosperity; and the state of the second death is a state given, as removed from all appearance (Ps. lxxiii. all along; Rev. xx. 15). So that there must be such a peculiar state of appearance under wrath, according to all Scripture.

"*Q.* Is not this a curiosity only of speculation, or of what practical force is it?

"*A.* Surely of very great, seeing nothing is so suited to moving to repentance, and to persuade us to holiness, as this terror of the Lord, that is so suited to men knowing and understanding themselves, as here in bodies; and which is so written in nature, that any instances of it in this world, either of God's crowning holy persons and their actions, with honour, or His judgments on wicked men, made examples here, do above all other things exceedingly affect us (2 Cor. v. 10, 11; Ps. lxiv. 7–9). And the contrary is by Solomon accounted the great cause of impenitency (Eccles. viii. 11).

"*Q.* How comes it then to pass, the resurrection hath been no more thus explained and pressed?

"*A.* Because the darkness of the apostasy, and love of this present world, as if the glory of it were given to Antichrist, as the vicar of Christ, is that word which, the apostle says, hath eaten as it were a gangrene; as if the resurrection were now already; or as if there were no resurrection in such a state of glory, and of visible appearance in contempt, but a sudden translation into eternity with God, or in the lake (1 Cor. xv. 12; 2 Tim. ii. 17, 18).

"*Q.* Give account of a second Scripture ground of this visible glory and kingdom of Christ, and of the subjection of His enemies.

"*A.* Without such a state of the kingdom of Christ in the creation restored, or in a restitution of all things, the redemp-

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tion of Christ were not perfect and complete; for whatever the first Adam desolated, the second Adam was to restore and bring again into order; there must be therefore a deliverance of the creature from the bondage of corruption, and from all their mutual enmities; so that the wolf and lamb may dwell together, &c. And on this very account, there must be a generation of saints below, as Adam and his seed should have been in paradise, and the saints dead in Christ, in a restored state in the heaven above (which evil spirits now inhabit), and from thence they behold the glory and happiness of the human nature in the remaining saints here below; and the whole creation of God, as renewed and restored by the Mediator, and by Him set out in glory; according to Psal. viii. which is by Heb. ii. 5, &c., applied to the world to come, whereof we speak, and to Jesus Christ *Adoninu*, or Lord in our nature, or the second Adam.

"*Q.* But is there any proof that this state of restitution pertains not only to the glory, but to the essential perfection of the redemption?

"*A.* I account the apostle hath given us the proof of this in the resurrection, the greatest instance of the restitution; so that by a parallel with that, the whole restitution will be proved also to pertain to the essential perfection of this redemption.

"*Q.* What is that proof?

"*A.* It is 1 Cor. xv. 12, and so forward.

"*Q.* How do you draw out the proof of what you are upon, according to that scripture?

"*A.* In these four things.

"1. That whatever Adam lost, and whatever was a part of the death threatened upon Adam's fall, must be restored by the second Adam, the Mediator. For so saith the apostle (ver. 21, 22), and he brings it in by way of argument; for since by man came death, by man came also the resurrection of the dead; and as in Adam all die, so in Christ shall all be made alive. By agreement of reason, since by man came the curse on the creation of God, by man came also the restitution; and if there be argument in one, it must be also in the other.

"2. A future state of happy spirits might be supposed without a resurrection, as well as a state of spirits in misery without a resurrection; now the apostle supposes a state of spirits in misery, though there be no resurrection of the dead. For those words (ver. 17), 'you are yet in your sins,' suppose a state of future misery of spirits, without a resurrection; therefore there might be a state of Christ in the glory of spirits, and so

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His saints, though no resurrection; but this according to the apostle's argument will not suffice the very essential perfection of the redemption without a resurrection; proportionably the curse upon the creation, being a part of Adam's death, as appears in Gen. iii. 18, 19—that must be taken off, as necessary to the essential perfection of the redemption; and a happy state of eternity in a dissolved creation can no more suffice than a happy state of spirits without a resurrection.

"3. The unjust arise, and are yet in their sins, for they rise to condemnation; so that a resurrection without a state of this restitution, wherein that resurrection shall be happy, is a death, and not a resurrection in general Scripture account; therefore resurrection is to glory all along this chapter.

"4. To the completing of this parallel betwixt the first Adam's death and the second Adam's life, there must be a 'we' of saints, who shall not die, but be changed, making up the 'all,' the full number of saints, viz., those who are dead in Christ, and those who are changed; for in the state of restitution there can be no death to the seed of the second Adam. And if it be in this world, it must be a world in a state of restitution. And because such a state on earth had been if Adam had not sinned, it must be now by the second Adam.

"*Q.* What types or fore-appearances were there hereof?

"*A.* Adam himself, as comprehending human nature in his state of holiness and blessedness, even before his fall, was but a type of Him that was to come, and who did indeed so comprehend all his seed. The first Sabbath was but a type of the great Sabbatism of the second Adam that remains to the people of God in the world to come; for this Sabbatism then remained, although the works were finished from the foundation of the world; and that paradise was but a type of the paradise of God (Rom. v. 14; Heb. iv. 3, 4; Rev. ii. 7).

"*Q.* But how does the state of the kingdom of Christ agree with the redemption of fallen man by Christ?

"*A.* Admirably it agrees, and in a much fuller and clearer view; for His saints, as in highest representation of His redemption, are, every single person, in robes washed white in His blood; they are priests of God and of Christ, as to their justified state; and as to their sanctification, the throne of God and of the Lamb is in the midst of them; they see His face, as His servants they serve Him, His name is in their foreheads. They are as the pillars of His temple, and go out no more from Him; and there can in no wise enter into that state anything that defileth, so that every one must be holy. As to their happiness and glory, they reign with Christ for ever.

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Thus in the particulars. Consider them together, as in the general assembly and church of the first-born written in heaven; and so they are the new Jerusalem, the bride or Lamb's wife, to whom it is given, in regard of justification, to be clothed with linen white and clean, which is the righteousness of the saints. As to holiness, it is clear as a most precious jasper, and walled high, and guarded by watch of angels from all defilement. As to happiness and eternal security, the Lord God and the Lamb are the light thereof, and the glory of God enlightens it, that it can see in no other light; God and the Lamb are the temple of it, that cannot be defiled; the city hath the tree of life, bearing twelve several kinds of fruit, viz., an universality and perfection of life, and a river of life clear as crystal, proceeding from the throne (Heb. xii. 25; Rev. xx., xxi., xxii).

"*Q.* Are the thousand years of Christ's kingdom literally or mystically to be understood?

"*A.* They are both ways to be understood; literally, adding so many years to the time allotted to the visible creation, till all be delivered up to God himself: mystically, as a thousand years are a cube of time, signifying the perfection of time, which none of the patriarchs after Adam's fall could attain, how near soever they came to it (Gen. v.).

"*Q.* Is it no impeachment to the kingdom of Christ never ending, that Satan is loosed at the end of the thousand years, and deceives the nations to a new attempt?

"*A.* No; for it only gives just occasion to Christ to magnify His power, judiciary authority, justice, in the final putting down all rule and power, and subduing the last enemies, the devil, the dead, and death and hell; and having quickly drawn up all the living saints to His own throne first, according to 1 Cor. xv. 24–51, 1 Thess. iv. 17, Rev. iii. 21, Rev. xx., and so giving up the kingdom, every way perfectly prepared, to God all in all, the glory of having faithfully managed and happily achieved all things is for ever due to Him (John xvii. 24).

"*Q.* Are the worship and ordinances of the New Testament any way prefigurative of this kingdom of Christ?

"*A.* Very fully, for the gospel is the gospel and word of this kingdom; the prayer we style the Lord's Prayer is the prayer of this kingdom taught to all His disciples; the Lord's Day is the type and pledge of that Sabbatism; baptism is the figure of being saved (1 Pet. iii. 21) from that deluge of fire; the Lord's Supper is the shewing forth His death till He come (1 Cor. xi. 26). Then that passover is fulfilled, and that fruit

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of the vine drunk new (Luke xxii. 16–18). Nor can any of the Old Testament types, prophecies, and promises be fully drawn out but in that kingdom and appearance; so that in sum, it is the everlasting gospel, God hath always been gospelising throughout the Old and New Testament (Rev. x. 7).

"*Q.* But if these truths are of this great weight, can the Churches of the saints be so unacquainted with them?

"*A.* Even as the Jewish saints and the very apostles were ignorant of the sacrifice, resurrection, ascension, and intercession of Christ, so fundamental points, till the pouring down the Spirit for preaching the gospel then; even so, and much more, may the saints of gospel times, even now, till the second pouring down the Spirit for the preaching the everlasting gospel, be and have been ignorant of the full dimensions of the redemption of Christ fulfilled in His kingdom; of the glory of that economy to the highest glory of God the Father in His creation and love of man; of the resurrection, as such a visible appearance of the just and unjust for a thousand years, the dead in Christ rising first; of the mystery of the saints remaining and living on earth, making up the full number of all saints, and not dying but being changed; of the necessity, according to this economy of the infinitely holy and wise Being, of such a preparation for the saints, as priests of God and Christ a thousand years, to be united to God all in all. And notwithstanding this ignorance, they may be true Churches of saints; but the nearer the time approaches, the slowness of heart to know and believe these things will argue a great lukewarmness for the kingdom, glory, and coming of Christ, and it hath been all along a dark shade of the apostasy upon the Churches.

"*Q.* What spirit are we then to be of, with relation to the coming of Christ in this His kingdom?

"*A.* Of the vehement, and even passionate spirit of the bride, which says, Come; make haste my beloved to the mountain of spices, anointed for Thy kingdom with that precious ointment (that Antichrist now counterfeits to His death) as the Great Prince Messiah, the Priest for ever after the order of Melchizedek, and Thy saints, as kings and priests with Thee in that great day of Thy nuptials in Thy kingdom (Rev. xxii. 17; Cant. viii. 14; Exod. xxx. 33; Ps. cx. 4; Rev. xx. 2).

"*Q.* You seem to have forgotten this marriage, so great an emblem of the thousand years' kingdom of Christ in Scripture?

"*A.* I reserved it as the best wine for the last: for it is indeed most often so made use of in holy writing—by Solomon in that most prophetic nuptial song of his, of the kingdom; by Isaiah (lxii. 5); by Christ often, and He makes His coming

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to be on purpose (ἐκ τῶν γάμων) [*for*] the sake of the wedding, and not as we translate [*from*] it (Luke xii. 36); by the Apostle Paul calling it (as the kingdom is called) 'mystery' (Eph. v. 25–32); by the Apostle John in the prophecy of the kingdom just appearing (Rev. xix. 7, xxi. 2, xxii. 17). And it carries great argument and instruction.

"*Q*. What is the argument?

"*A*. That the kingdom, which is this wedding everywhere in Scripture, is not yet; for the Bridegroom is now taken from us, as Christ foretold He would be (Luke v. 35). Nor can it be at the kingdom delivered up; for the second Adam (of which the first Adam's and Eve's marriage was the type) who is the Bridegroom, is then the Bridegroom no longer; but He unites Himself with the bride to the Father all in all (John xvii. 21, &c.).

"*Q*. What is the instruction?

"*A*. In three things: 1. That even the wise virgins not bearing this new wine in their old bottles, slumber, even as the foolish, though with oil in their vessels—grace in their hearts—which the foolish not having, were shut out (Matt. xxv. 1, &c.); and, 2. That we ought to be in fasting and sackcloth, as the children of the bride-chamber, all these days of the Bridegroom being taken from us (Luke v. 35); 3. That we should, hearing with an ear to hear, and thirsting most affectionately to the Bridegroom saying, 'Behold, I come quickly,' resound, 'Even so, come, Lord Jesus;' that He may say to us in grace, Come then also, and with me drink the water of life freely. And that we may do thus, the grace of the Lord Jesus be with us all. Amen. (Rev. xxii. 17 to the end.)*

* At the end of this Catechism there is a list of Mr Beverley's works, both practical and prophetical. We give a few of their titles:—

1. A Solemn Persuasion to most Earnest Prayer, for the Revival of the Work of God, bringing forth the Kingdom of Christ, whenever it appears declining under His Indignation: Whether 1. In our own souls: 2. In the Nation to which we belong: 3. In the Churches of Christ throughout: Upon occasion of the late stroke of Divine Displeasure in the Death of the Queen of blessed remembrance (Amos vii. 2–5). Price 6d.

2. The Loss of the Soul; The Irreparable Loss Opened and Demonstrated, 1. By the excellency of the soul: 2. The utter incompetency of the world to answer it: 3. The misery of a soul lost: 4. The eternal sting of that question, What shall a man give in exchange for a lost soul? In a Sermon on Matt. xvi. 26, "What shall it profit a man, if he gain the whole world, and lose his own soul? or, What shall a man give in exchange for his soul?" Price 6d.

3. Jehovah-Jireh: or In the Mount will the Lord be Seen: Opened and Applied, in a Practical Discourse, on a Day of Seeking God in Prayer: Month 10th, Day 19, 1694. Price 6d.

4. The Blessing of Moses on the Tribe of Asher; Opened and Applied in the Mystical and Spiritual Sense, to every Saint and Servant of Christ: In a

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Art. II.—THE INSPIRATION OF SCRIPTURE: OBJECTIONS.*

Having, in the articles on this subject in former numbers, stated the nature of inspiration as it is defined and affirmed in the Scriptures, shewn its consistency with the laws of the mind, and proved, from the nature of the revelations recorded in the sacred volume, its reality; we shall now notice the leading objections that are made to it. These are of two classes: one directed against the nature of inspiration as we define it, as a direct and supernatural transfusion into the minds of the prophets of thoughts clothed in words; the other founded on the contents of the Scriptures.

Of the former, the first that we shall notice alleges that such an inspiration of thoughts clothed in words implies that the faculties of the prophets, while in the reception of communications from God, were intercepted from all their natural functions, and reduced to a sheer "passivity." Thus Dr Davidson says:—

"On the one side [that of those who regard inspiration as a transfusion of thought embodied in language] the passivity of the human [mind] is maintained. It is argued that the mind of a prophet in conceiving and in uttering either orally or in writing, his oracles, was wholly passive. The human element was entirely suppressed. It was the divine which alone manifested itself. What the prophets thought, and what they expressed—both the matter and the form of their communications—was exclusively divine. They were only human conveyancers of divine messages; organs or vessels through which divine truth was communicated to men. . . . .

"We have no reason to believe that the Divine Spirit ordinarily acts upon

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Sermon on Deut. xxxiii. 25, "Thy shoes shall be iron and brass; and as thy day is, so shall thy strength be." Price 6d.

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* Having given part of an article in the American *Theological and Literary Journal*, stating the true theory of inspiration, we give the following answers to objections from the 39th number of the same able Journal.

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the human mind in any other method than by uniting His influence with it, and elevating it to a higher and holier tone than it could otherwise reach. The Divine Spirit *does not supersede, or set aside the use* of the natural powers, but quickens and purifies them, so that they can see much further and higher."—*The Text of the Old Testament*, pp. 448-450.

And he maintains that such an interception of the minds of the prophets from all their natural functions actually took place in the revelation of such future events—which he holds are very few—as could not have been foreseen by them, by their own powers, when under a stimulating, in distinction from a revealing influence of the Spirit.

"But *special* predictions cannot be accounted for in this manner [by a mere stimulation of the mind]. When we find, for example, that the fate of an individual, the destruction of a city or people, is announced with historical definiteness, we must believe that the knowledge was supernaturally given. We concede . . . . that there are comparatively few predictions of this nature. In respect of number, they are subordinate to those of which we have just spoken. We allow also that they do not bear the same intimate relation to the idea and essence of the prophetic office. They are not of the same importance with those general theocratic predictions which involve what is great and important for humanity. Yet they must not be overlooked, explained away, or unduly depreciated, as they are by Lutz. The passages which exhibit them cannot be justly charged with interpolation. They form *an important exception* to the other prophecies, and should not therefore be left out of account in determining the character of prophecy generally. Instead of attempting to explain them in the way already presented, or of subordinating them so much to the rest of prophecy as to decide upon its nature without them, we are rather inclined to believe that in respect to them, the *divine* entirely overruled the human, so that the natural faculties of the prophets had no share in suggesting the knowledge contained in them. God revealed certain things to the prophets at various times, that totally surpassed all their apprehensions, in receiving as well as uttering which they must have been passive. It is remarkable, however, that these predictions are obscure, difficult of explanation, and comparatively few. Prophecy cannot be judged of by them either exclusively or chiefly. They are not the rule but the exception."—Pp. 450, 451.

This concession that a part of the prophecies were a direct and supernatural transfusion into the minds of the prophets, in contradistinction from being suggested or discovered by their own faculties, is a very extraordinary one to come from a writer, who, like Dr Davidson, strenuously, and on the ground of the nature of the things inspired, and of the laws of the human faculties, maintains that inspiration, in its proper and ordinary form, was a mere stimulation of the mind to unusual energy and activity; and is not adapted to conciliate a high measure of confidence in his perspicacity or consistency as a speculatist. As he admits that a portion of the prophecies were absolutely communicated to the prophets, and in the form in which they exist in the sacred volume, how is he to prove that

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the whole were not imparted to them in that way? But he clearly indicates in this concession that he regards such a mode of inspiration as involving a total interception of the faculties of the inspired from all their natural functions, so that not only in the reception, but in the utterance and record of the revelations made to them, they were wholly passive. But this is altogether mistaken.

It is wholly contradictory to our nature and to the representations of the sacred writers, and absurd, to suppose that the prophets who received direct revelations from God by a transfusion of thoughts into their minds, were passive in the utterance and record of those revelations. There is no such thing known to human experience, or conceivable, as speaking or writing, except by the volition of the individual who speaks or writes. It might as well be assumed or imagined that the circulation of the blood, or breathing, is produced by an external agent, or by organs that do not belong to the body, as to suppose that speaking and writing are the work of another agent, acting on the body of the speaker or writer as a mere passive subject. They are voluntary acts of the person by whose organs they are performed, and must be the work of his will, not of another and different agent.

That those who spoke and wrote the revelations they received directly and absolutely by the inspiration of the Spirit, spoke and wrote them by the voluntary use of their faculties and organs according to the usual laws of those forms of agency, is clear from the representations of the sacred writers. Thus those who spoke with tongues on the day of Pentecost, and subsequently, undoubtedly received both the thoughts and the words of the revelations that were made to them by a direct transfusion of the Spirit. The languages were previously unknown to them, and must therefore have been wholly the effect of inspiration; and as those languages were the vehicles absolutely in substance and in form of the thoughts which they uttered, those thoughts must have been breathed into them along with the languages, in distinction from being spontaneously suggested by their own minds. Had they been suggested by their own minds, they would have been conceived in the language in which they were accustomed to conceive and express such thoughts. But Peter represents those who spoke with tongues as the real speakers, and as speaking voluntarily, not as mere passive instruments moved involuntarily by the Spirit; and Paul also treats those who spoke with tongues as speaking voluntarily, and as having their usual control both of their minds and their bodies, and directs

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them to speak in turn, and to withhold themselves from speaking when fresh revelations were made to others. John also was commanded, as a voluntary agent, to write the revelations that were made to him—not in writing them to yield himself to be used as a passive instrument by some other agent.

The assumption that the transfusion by the Spirit of thoughts into the mind in the language that expresses them, is inconsistent with our nature, and must involve a total interception of the faculties from their legitimate functions, is altogether groundless, contradictory to the constitution of our minds, and at war with universal experience. The constitution both of our bodies and our minds provides for the excitement in us by exterior agents of perceptions, thoughts, and emotions. That is the very office of the senses, especially of the eye and the ear. Every person who speaks to us, transfuses into the mind the thoughts which he utters, and in the language in which he expresses them; and every written or printed page that we read, raises in us the thoughts which it expresses, in the words which are their vehicle; and it is through these channels that the whole of the knowledge which we gain of things external to ourselves is conveyed to us. But the reception of knowledge in this form does not involve any interception of our faculties from their proper activity. It does not convert us into involuntary and passive subjects in respect to the knowledge that is communicated to us, and the impressions made on us. It is the law, and necessarily, of our nature that we should obtain perceptions and receive impressions of things without us in this form. It is a legitimate and essential function of our constitutions: and we are voluntary, in a great measure, in placing ourselves under the action of the causes that produce these perceptions of external things. It is of choice that we open our eyes on the objects around us, that we read the volumes which we peruse, and that we listen to the discourses that are addressed to us; and we are voluntary in our actions in regard to the knowledge and thoughts that are thus excited in us, and our acts in regard to the objects of that knowledge constitute the chief part of our voluntary agency. Dr Davidson therefore wholly misjudges and misrepresents our nature, in assuming that such a transfusion of thoughts into our minds must involve a paralysis as it were of our faculties, and intercept them from their legitimate office. It is one of the most conspicuous and important functions for which our nature is fitted. If struck from our constitutions, it would debar us from the knowledge of external things, and reduce us to a rank below that of idiots and brutes. It is the form in which we receive

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all our information of the outer world, of each other, and of God. The transfusion therefore of thoughts into the minds of the prophets by the Holy Spirit, instead of involving a violation of their nature, was consistent with the constitution of their minds and bodies, and in accordance with the chief processes by which we acquire the knowledge of external things. And Dr Davidson cannot any more prove that such an inspiration of the prophets superseded the proper functions of their faculties, and reduced them from the rank of voluntary intelligences to a mere "passivity," than he can prove that the reception now of thoughts by persons from the voice of a speaker, or the words of a printed page, involves a suspension of their natural functions, and reduction of them to a state of mere "passivity." What can be more groundless and presumptuous than to deny to God the power thus to transfuse thoughts into us, when He has shewn that He possesses it, by so framing our nature that all our knowledge of exterior existences is obtained in that manner? Cannot He who makes our senses the medium of such communications to us of knowledge, make such communications to us directly if He pleases, by His Spirit, with or without the intervention of our senses? Dr Davidson's objection thus, instead of having any foundation in the powers and laws of our nature, is built on a total misconception alike of our mental and corporeal constitutions, the mode in which we obtain our knowledge of existences without us, and of the infinite power and skill of the Spirit of inspiration.

It is further objected to the direct transfusion of thought and the words that express it into the minds of the prophet, that it implies that inspiration was to the subject of it a mere mechanical process; the meaning of which is, that though the faculties of the prophet were occupied and employed in the inspiration, or reception of the revelation, yet he was involuntary and passive in regard to the use that was made of them, and that they were employed by the Spirit as a lifeless and unconscious instrument. This objection differs from the other, therefore, in assuming that the use of the prophet's faculties in inspiration must be involuntary, and without any concurrence from him; while the other denies that any use whatever was made of them. The special aim of this objection is, to set aside the fact that the words in which the revelations made to the prophets are expressed, were transfused into their minds along with the thoughts which constitute those revelations. Thus, Mr Macnaught says:—

"Full or plenary inspiration, whether of a book or a writer, we regard as necessarily synonymous with verbal inspiration; for we know no means,

except by the names of things or words, whereby thoughts can be quickened in the mind, or recorded in a book. As to the difference between 'mechanical' and 'dynamical,' it is broad enough. If a flute, for example, or one of Mr Babbage's machines, or a dead man to whom the Spirit was *not* subject, were said to be inspired, that would be 'mechanical' inspiration indeed; but if a living man, *without the destruction of his individual characteristics*, be moved by the Spirit, it can assuredly only be by a strengthening or enlarging or adding to the number of the faculties of that living man—that is, by dynamical inspiration."—*The Doctrine of Inspiration*, p. 7.

Mr Morell also says:—

"Another aspect in which the mechanical theory has been regarded, is that which supposes a special dictation of the actual words inscribed on the sacred page, *distinct from the religious enlightenment of the writer*."—*Philosophy of Religion*, p. 151.

This seems to imply that, according to the mechanical theory, the thoughts even were not communicated to the sacred writers, which the words "dictated" to them were employed to express, but that the inspiration was a mere transfusion of words without any accompanying knowledge of their meaning.

The Rev. Mr Lee, also, in his late Lectures, gives the following statement of it:—

"There are two leading systems in this department of theology [inspiration]: the one suggested by the prominence assigned to the Divine element; the other resulting from the undue weight attached to the human. The former of these systems practically ignores the human element of the Bible, and fixes its exclusive attention upon the Divine agency exerted in its composition. This system admits and can admit of no degrees. It puts forward one consistent and intelligible theory without subdivisions or gradations. According to it, each particular doctrine or fact contained in Scripture, whether in all respects naturally and necessarily unknown to the writers, or which, although it might have been ascertained by them in the ordinary course of things, they were not, in point of fact, acquainted with; or, in fine, everything, whether actually known to them, or which might become so by means of personal experience or otherwise—each and every such point has not only been committed to writing under the infallible assistance and guidance of God, but it is to be ascribed to the special and immediate suggestion, inbreathement, and dictation of the Holy Ghost. Nor does this hold true merely with respect to the sense of Scripture, and the facts and sentiments therein recorded, but each and every word, phrase, and expression, as well as the order and arrangement of such words, phrases, and expressions, has been separately supplied, breathed into, as it were, and dictated to the sacred writers by the Spirit of God. For the present, I shall merely observe, that while I can by no means accept this system as correct, or as consistent with the facts to be explained, *it will be my object to establish in the broadest extent all that its supporters desire to maintain, namely, the infallible certainty, the indisputable authority, the perfect and entire truthfulness of all and every the parts of Holy Scripture*."—*The Inspiration of Scripture*, pp. 32, 33.

He thus, while maintaining the absolute truthfulness of the language of the Bible as the vehicle of the ideas and facts it is employed to convey, still holds that had the inspiration of the

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sacred writers included the transfusion into their minds of the language in which the truths and realities they record are expressed, as well as those truths and realities themselves, it would have involved the suppression of "the human element in the Bible."

The representation of these writers thus is, that to suppose that the inspiration of the thoughts inbreathed into the prophets involved an inspiration also of the language in which they were uttered and recorded, is to suppose that the faculties of the prophets were used by the Spirit mechanically, like an involuntary and unconscious instrument.

But this is not only altogether groundless, but against the most indubitable facts of our nature and our experience. Instead of an incapability of being put into possession of thoughts by the action of external agents on us, without a suspension of the natural and appropriate use of our faculties, it is the special function of our senses to raise perceptions and trains of thought in the intellect, by the impression of exterior objects on them; and all our knowledge of external things comes through that channel; and so far from converting us into unconscious or mere passive instruments, takes place by the voluntary use of our organs, and without any interception of our free and appropriate activity. Such is the fact with all the thoughts which are awakened in us by seeing, hearing, taste, touch, and other forms of sensation, as pain, cold, heat, faintness, exhilaration, rest. It is thus the very office of our bodies to transmit to our minds and excite in them perceptions and thoughts of the existences that are exterior to us, and we gain those perceptions and thoughts in a large measure by the voluntary use of our powers. Instead of contravening, therefore, it is in entire consistency with our nature that the Holy Spirit should transfuse trains of thought directly into the minds of those whom He inspires. It is accomplishing by His immediate influence on their minds what in other cases is accomplished by the action of external causes on our senses. That His agency on the mind is any more incompatible with its voluntary nature, than the action of the senses on it, it is wholly impossible to prove, and unreasonable to assume. Instead, the fact that the excitement in the mind of perceptions and thoughts by exterior agents, is compatible with and the very law of its nature, is itself a positive and ample proof that the excitement of thought in it by the direct influence of the Holy Spirit is in harmony with its nature, and consistent with the integrity and the natural and unobstructed use of its voluntary powers.

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The perceptions and thoughts, moreover, that are raised in the mind through the ministry of the senses, always enter it in the words that represent and express them, or are instantly associated with them. Words are their media and vehicle so entirely, that the mind thinks in them as invariably and absolutely, as it expresses itself in them, when it utters them in speech, or represents them in written characters. All the thoughts that enter through the ear by speech, and through the eyes by written or printed characters, are raised by the words which are their names and representatives, and all that are raised by other instruments are instantly clothed in the words that are their names, and those names become the media, instead of their nature, by which the mind thinks of them. The supposition, therefore, that an inspiration that extends to the words in which the thoughts transfused into the mind are expressed, is inconsistent with the natural and proper action of the mind's faculties, is thus as mistaken as the assumption that an inbreathing of thought into it by the Holy Spirit is incompatible with its proper activity and freedom. Such a transmission or excitement of thought in the intellect is not only compatible with our nature, but is essentially like that in which all our knowledge of external things is conveyed to us. The process is in principle like that of which in seeing and hearing we are every day and hour the subjects. The objection of these writers is thus wholly groundless, and proceeds on a wholly false view of our nature.

Instead of the mode of inspiration which they assail, it is the theory they themselves maintain, that the thoughts that were excited in the minds of the prophets were entirely dissociated from the words in which they were uttered and recorded, that is obnoxious to the charge of implying a violation of our nature, and interception of the ordinary laws of our thoughts. For by the constitution of our bodies and minds, the perceptions and thoughts that are excited in us by the action of external agents on our senses, spring into existence in the words which we employ in uttering and recording them. We think them in those words, and so naturally and necessarily, that it is impossible to dissociate them and pursue a train of thought or fix the mind on a solitary idea, except in connexion with and by means of the word which is its usual and proper name. To suppose, therefore, as the writers do to whom we have referred, that in inspiration the thoughts that were excited in the minds of the prophets, were wholly dissociated from the language in which they were, when spoken or written, expressed, is to suppose that the usual laws of their

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activity were wholly intercepted, and their memory and association struck for the time from their minds. For the agents, acts, external things, and events, which in inspiration become the objects of their thoughts, were agents, objects, and events, with the names of which they were familiar, and that must therefore, by the law of their nature, have entered their minds in conjunction with the objects of which they were the names, unless they were prevented by a direct interposition, intercepting their faculties from their ordinary and constitutional mode of agency, In the revelation, for example, made to Isaiah that in the last days the mountain of the Lord's house shall be established in the height of the mountains, and that all nations shall flow to it, and shall beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more; all the agents, objects, acts, and events, that were made by the Spirit themes of the prophet's thoughts, were familiar to him, and the names by which he designated them were indissolubly connected with them in his thoughts, and were customarily and familiarly used by him as their representatives and names. Thus the last days, the mountain, Jehovah, His house, all nations, their going to Jehovah's house, His word, His law, His judging the nations, swords and ploughshares, spears and pruning-hooks, war, were beings, objects, acts, and events of which he already had a knowledge, and which he was accustomed to designate by their proper names; and their names must therefore, by the law of his nature, have risen in his mind along with the objects of which they were the names, unless it were prevented by an agency of the Spirit that intercepted his faculties from their appropriate and usual functions. Nothing short of a miracle paralysing his powers, and withholding them from their proper office, could have transfused conceptions and thoughts of those objects into his mind, and excluded the words which were their ordinary names.

So also of the prediction (Isaiah liii.) of the humiliation, sufferings, and death of the Redeemer in behalf of men. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: he was cut off from the

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land of the living; for the transgression of my people was he stricken; and he made his grave with the wicked, and with the rich in his death: although he had done no violence, neither was deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief. When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Of all the agents, objects, actions, affections, and conditions mentioned in this prediction, the prophet already had a knowledge, and was familiar with their names; such as the servant of Jehovah to whom it relates, Jehovah himself, men, His people, despising and rejecting, sorrow and grief, being smitten and stricken, wounded and bruised, transgression, iniquity, and sin, being made an offering for sin, being cut off from the living, death and the grave;—and these names were indissolubly associated in his thoughts with the objects of which they are the names, so that when the objects entered his mind, they entered it as the objects that were known to him as bearing those names. And no effort of his could have disjoined them. The transfusion of those objects accordingly into his mind in the train in which they are presented in the prophecy, must, by the law of his constitution, have involved the transfusion of the words in which it is expressed as immediately and necessarily as the transfusion of the words would have involved a transfusion of the thoughts which they express. To suppose, therefore, that in the inspiration of the thoughts, there was no inspiration or inseparable and necessary transfusion of the words, is to suppose that the prophet's mind was by an act of omnipotence intercepted from its natural action, and divested of a part of its powers.

In like manner, all the acts, conditions, and effects, enumerated by Paul in the prediction of the resurrection of the redeemed in glory, were known to him, and by their proper names, before the revelation of that resurrection was made to him. "Behold, I shew unto you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1Cor. xv. 51–54). All the objects, characteristics, acts, and events, here enumerated, had before been known to the apostle, and thousands of

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times the subjects of thought to him, and he had thought of them, and necessarily by the law of his nature, as bearing the names by which he here designates them. To suppose, therefore, that when this revelation was made to him, the thoughts alone were transfused into his mind without the words, is to assume that his memory was intercepted from its functions, and his knowledge of language struck from existence. For if his associative power and memory remained in their integrity, how could it have been that he had no recollection of the names of those acts, conditions, and events, with which he had before been familiar? But if his memory was thus annihilated, how was it that when he came to record the revelation, he remembered the thoughts with which he had been inspired? Why did they not instantly vanish from his mind as the words which are their names had, as these writers maintain, while he was under the inspiring influence? And if his power of remembrance was thus struck from existence, how was it that when he came to pen the prediction, he not only recalled the thoughts with which he had been inspired, but the words also which are the names of those thoughts? Was another miracle then wrought to restore the powers which a previous miracle had swept from his mind?

It is thus the theory of these writers who deny that there was a transfusion into the minds of the prophets of the language in which the revelations made to them are recorded, that implies that inspiration involved a violation of their nature, and intercepted their faculties from their usual and appropriate functions. The doctrine of the Scriptures that inspiration was a transfusion of language, as well as of thought, is obnoxious to no such objection, but is in harmony with our constitution, and in accordance with the usual modes in which thoughts are excited in us by the action of external agents.

It is objected by another class of writers, that an inspiration that determined the words in which the thoughts that were inbreathed, are expressed, would have led the writers of the Gospels, who record the same discourses, and narrate the same occurrences, to an exact similarity in their statements and narratives in respect to them both, in fact, thought, and language. Thus Mr Alford says:—

"With regard to verbal inspiration, I take the sense of it as explained by its most strenuous advocates to be, that every word and phrase of the Scriptures is absolutely and separately true, and, whether narrative or discourse, took place or was said in every most exact particular as set down. Much might be said of the *à priori* unworthiness of such a theory, as applied to a gospel whose character is the freedom of the spirit, not the bondage of the letter; but it belongs more to my present work to try it by applying it to

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the Gospels as we have them. And I do not hesitate to say, that being thus applied, its effect will be to destroy altogether the credibility of our evangelists. Hardly a single instance of parallelism between them arises where they do not relate the same thing, indeed, in substance, but expressed in terms, which, if literally taken, are incompatible with each other. To cite only one obvious instance: The title over the cross was written in Greek. According then to the verbal inspiration theory, each evangelist has recorded *the exact words* of the inscription; *not the general sense*, but the *inscription itself*—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the matter whenever their theory fails them, and still to uphold it in the main. And how it will here apply, the following comparison will shew:—

Matt., Οὗτός ἐστιν Ἰησοῦς βασιλεὺς τῶν Ἰουδαίων.
Mark, Ὁ βασιλεὺς τῶν Ἰουδαίων.
Luke, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτός.
John, Ἰησοῦς ὁ Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων."

Greek Testament, Prolegomena, pp. 20, 21.

He thus assumes that had the inspiration of the sacred writers been of such a nature as to determine their language, then their records of the same discourses, and narratives of the same events, must have presented an exact coincidence in language. But this is obviously mistaken. In the first place, if it be true, it is as effective a confutation of his theory of inspiration, as of that which he aims to overthrow by it. For if an inspiration of words must, in respect to all parallel parts of the Gospels, have been an inspiration of identically the same words and in the same order, then much more must an inspiration of *thought* have been an inspiration of identically the *same* thoughts in kind, number, and relations, and the record of the inscription on the cross is accordingly as irreconcilable with the theory he holds, as he asserts it is with that which he rejects. For the variations in the records of the inscription on the cross, in facts and characteristics, are exactly parallel in nature and extent with the variations in the language. Every word used by Matthew, Luke, and John, beyond those of Mark, represents a fact, or thought, in addition to those expressed by him. If then such a variation in language proves that the language was not inspired, the parallel variation in the facts and ideas in the several records—which was the ground of the variation in the language—must equally prove that the facts and ideas were not inspired, and Mr Alford's objection overthrows his own theory.

In the next place, the fact that the thoughts that were inbreathed by the Spirit into the minds of the sacred penmen in inspiration, entered their minds in the language by which they were accustomed to designate the objects of those thoughts, does not imply that He must have inbreathed identically the

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same thoughts and words, when inspiring them to write of the same subjects, any more than it implies that He must have inspired all the prophets and apostles to write identically the same things of the same subjects. For if He may inspire different truths into different minds, why may He not impart different measures of truth on the same subjects to different minds? If Mr Alford's assumption is just, then the ancient prophets who spake before of the sufferings of Christ, and His resurrection, should have foreshewn precisely the same facts, and in identically the same language, as are presented in the narratives of those events by the evangelists; and those ancient prophets should also have written in Greek instead of Hebrew: for the use of the words of another language is as inconsistent with the postulate on which Mr Alford proceeds, as the use is of different words and a different number of words of the same language.

His assumption seems indeed to imply, that if God inspires a prophet on a subject, He must impart to him a perfect knowledge of it; for if neither the nature of inspiration nor truth requires the gift of a perfect knowledge of a subject, why do they any more require that precisely the same measure of knowledge on a subject should be communicated to every one who is inspired in respect to it? If He may limit the truths and facts comprised in the most comprehensive revelation that He makes, greatly below the sum of truth which He might impart in respect to the themes of which He gives a knowledge, why may He not with equal consistency limit the facts and truths which he imparts to some of those whom He inspires respecting it, below what He communicates to others? But the supposition that He must give a perfect knowledge of all the truths and facts which are the subjects of inspiration, is contradictory to reason and to the revelations God has made, which both fail of imparting a full knowledge of the subjects to which they relate, and differ greatly from each other in the measure of knowledge respecting them, which they impart.

In the third place, an inspiration of the sacred writers that determined their language along with the thoughts, is perfectly consistent with the diversity of thought and expression which appears in the statements and narratives of the parallel parts of the Gospels. As the Spirit accommodated Himself to the peculiar faculties and culture of the writers, and made use of them in determining the forms of the revelations made through them; such a diversity in the attitudes in which they contemplated subjects, in comprehensiveness of views, and in the language in which they described them and expressed their

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affections in regard to them, was perfectly natural. All that was requisite to the authority of their record was that they should really be inspired to write, and that that which they wrote should be literally true, and that is the character of the several records by the evangelists of the inscriptions on the cross. There is no contradiction to each other in their statements. They differ only in extent; as far as they coincide, they coincide in words as well as in facts, and their differences in words are exactly parallel to their differences in facts.

Mr Alford goes on:—

"Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us,* which carries the weight of verbal inspiration, *or some text whose authority shall be undoubted,* must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide what was its original form.

"The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through, but while broadly asserted, is in detail abandoned."—*Prolegomena,* p. 21.

But this objection is as applicable to his own theory as to that which he assails. The possession of the identical words that were employed by the sacred writers, is as indispensable on the one theory in order to a certainty in respect to the facts and truths which they wrote, as it is on the other. And the variety of readings is as great an obstacle to his attaining that certainty, as it is to those who hold that the words were inspired as well as the facts and truths which they express. As the various readings are the same on each view of the nature of inspiration, it is truly a singular error to imagine that the Christian world is more sure what the genuine Scriptures are, on the supposition that the original text was not inspired, than on the assumption that it was. How can it be that we are less sure what the facts and truths are which were originally penned, if we know that nine-tenths or nineteen-twentieths of the words in which they are now expressed, were written by inspiration, than we have on the supposition that not one of the words in which they are expressed was penned by the promptings of the Spirit. Mr Alford is mistaken in regarding the present state of the manuscripts of the Scriptures, as furnishing any proof that the text was not originally

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inspired. It is not their superior critical knowledge that has led many modern scholars to reject its inspiration, but their false theories of God and man, especially their disregard of the great fact, that by the constitution of the mind it thinks in words, and that the inbreathing of thoughts into the minds of the sacred writers must of necessity, unless a miracle were wrought to prevent it, have also been an inspiration of the words in which they naturally expressed those thoughts. He adds:—

"If I understand *plenary inspiration* rightly, *I hold it to the utmost*, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit, especially raising them to, and enabling them for their work, *in a manner which distinguishes them from all other writers in the world, and their work from other works.* The men were full of the Holy Ghost; the books are the pouring out of that fulness through the men —the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness; but it is ours as only it can be ours—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character and then to manifold transcription, and the lapse of ages."—P. 21.

But what was the nature of the inspiration under which the sacred penmen wrote? What was the office of the Spirit's influences with which they were filled? What was the effect which He wrought, by which they were moved to write what they wrote? Not a mere stimulation of their faculties, which left them to gain in a natural way the knowledge of divine things, and of past and future events, which they embodied in their writings for the instruction of men. That would make them the discoverers of the truths and facts which they penned, instead of recipients of them from God by revelation, and leave those truths and facts without any higher authority than others that are learned by the ordinary use of our powers. It was a direct and supernatural transfusion into their minds of the facts and truths which they recorded, and thence by the law of their nature, a transfusion also of the words which were known to them as the names of those facts, truths, and ideas. The presentation to them of the facts, truths, and ideas, was of necessity a presentation to them also of the words which were their names, and in which they naturally, from the cast of their minds and their habits of thought and speech, expressed such facts, truths, and thoughts.

These various objections to the inspiration of the sacred text by the Holy Spirit, are thus without validity. In place of any inconsistency with the faculties of the prophets, the known modes of the inspiring influence, or the human characteristics of the Scriptures, it is the only view of inspiration that accords

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with our nature, the uniform laws of thought, and the peculiarities of constitution, education, and habit, that appear in the writings of the several prophets and apostles; and so clearly and emphatically, that a denial of the inspiration of their language by the Spirit, is, in effect, a denial of their inspiration altogether.

Art. III.—GENESIS—CHAP. VIII.

Ver. 1.—"And God remembered Noah and every living thing; and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged." Ver. 2.—"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;" Ver. 3.—"And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated."

Months had passed away; suns had risen and set; moons had waxed and waned; though the thick clouds hid the face of these orbs from Noah. Still the flood was upon the earth. In that gloomy vessel, with his family and the various creatures whose destinies are linked with his, Noah had remained unnoticed and unvisited, till he might almost be tempted to ask, "Has not God forgotten me and mine?" Faith is tried by this long suspense, but in the end realises the truth, "Blessed are they that have not seen and yet have believed." The imprisoned saint is not overlooked. "God remembered Noah;" that is, He now proceeded to act as men do when they call a thing to mind. And as He speaks to us of "remembering His covenant," so He teaches us to say to Him, "Remember thy mercies," "Remember not against us former iniquities."

Not using more of miracle than is needed, He simply calls the wind to do His work. The wind at His bidding comes and scatters the thick clouds that had wrapped the earth for so many months. "The wind passeth and cleanseth them" (Job xxxvii. 21). The upper sluices thus stopped, he then shuts the lower ones. The windows of heaven cease to pour down their waters, and the fountains of the great deep to burst up upon the earth. The waters now sink down, "decreasing continually," subsiding with gradual ebb and flow, as the words imply.* This process of decrease lasted a hundred and fifty days, just as the

* The waters of the deluge must have had their regular tides; for the same influences which produce the ocean-tides were then at work. The waters seem to have been on the increase forty days. Then they remained stationary

increase had done. Death has done his work, and life begins to return. Condemnation has been fully and terribly manifested; grace now shews itself, bringing with it forgiveness and deliverance. Not, however, till God's full expression of judgment as to sin and its evil has been delivered. The first streaks of dawn come out in the sky; hope rises above despair. The world is not doomed; it is only judged and chastened.

Ver. 4.—"**And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.**"

The ark "rested," literally "sat down." After months of dismal wandering to and fro, it rested at last on the mountains of Ararat.* Before the dry land appeared, or the tops of the mountains were seen, the ark came aground on the high mountains of Armenia. God, pitying the tossings of His imprisoned family, brought the ark to rest the first moment that it could be done. Had it been floating over some plain or valley, it would not have rested for some months yet; but, guiding it to the mountain-tops, God brought it and its inmates to a speedy and solid anchorage. How sweet that rest must have been! how blessed the feeling of security and deliverance, when first they felt the firm earth beneath them once more! Seamen tell how pleasant it is to come in sight of land after months of voyaging, even though all has been sunshine and fair weather; how much more in the case of Noah, when all was gloom and solitude! How much in haste does God seem to bring His own out of evil, not waiting for the full day of deliverance! How considerate in His love! How careful of us! How desirous, not only that we should be safe, but that we should know and feel ourselves to be so! How fully is He entitled to our confidence; and how thoroughly ought we to trust Him, and to be careful for nothing! †

a hundred and fifty days. Then during the next hundred and fifty days they gradually abated. Why they should have remained so long on the earth, after they had served their end and extinguished all life, it is not easy to say. There must have been other ends in view. But Sherlock's idea that they were the restorers of fertility and the removers of the curse will not stand.

* On *one* of the mountains is the meaning. The same form of expression occurs elsewhere: Chap. xix. 29—"God overthrew the cities in (one of) which Lot dwelt." Judg. xii. 7—"Jephthah was buried in (one of) the cities of Gilead."

† The word "rested," or "let itself down," is the same as that from which *Noah* comes; as if it had been said, "the ark *Noahed* itself on the seventh month." It is the same word as Ezek. xxxvii. 1, "*set me down* in the midst of the valley;" Ezek. xl. 2, "*set me down* upon a very high mountain;" Ezek. xliv. 30, "that he may cause the blessing to *rest;*" Num. x. 26, "when it *rested;*" Isa. xi. 2, "the Spirit of the Lord shall *rest* upon him;" Ex. xx.

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Ver. 5.—"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."

The ark had "rested" two months before the tops of the mountains were seen, as from its great draught of water it would touch the ground many feet down. The different steps in the retreating process are worthy of notice, and must have been anxiously watched by Noah. Faith told him, even in the midst of the flood, that all was well; and for many a month he had nothing but faith to cheer him, nothing but the bare word of God to rest on, without any confirming sign. The first response to his faith, and the first re-assurance to sense, was the "resting" of the ark. God has begun to fulfil His word, and all the rest will follow! But faith does not get too much at once. For two months it must wait, still resting on the bare word of God; and even at the end of these two months, all the addition given for confirmation is "the tops of the mountains." On these tops it must rest again for a while, and with the sight of these it must be content. How often has the Church's faith nothing else to rest upon save the feeling of the ground beneath, and the sight of the mountain-peaks above. Yet these suffice. He that believeth doth not make haste.

Ver. 6.—"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Ver. 7.—And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."

The grounding of the ark, and the appearing of the mountain-tops, had no doubt drawn Noah's attention, and made him feel that God was remembering him, and that his deliverance was at hand. He had waited two months after feeling solid ground beneath him; and then he had waited forty days till he saw the mountains; now he takes the first step towards escape from his prison. He opens the window and sends out a raven, which kept flying between the ark and the now bare mountain-tops, feeding on the carrion, either cast ashore or

11, "*rested* the seventh day." There seems no doubt that *Ararat* was in Armenia (Ararat is translated Armenia in our version, in 2 Kings xix. 37; Isa. xxxvii. 38), and it is said that there is a double-peaked mountain still called the "mountain of Noah" (De Sola, p. 30). The word Ararat means "the mountain of descent." It is upwards of seventeen thousand feet high; and being thus above the line of perpetual congelation, one wonders how the snow was melted, or rather how the rising waters of the deluge remained uncongealed. Neither man nor beast could now live at such a height for months. Our globe must have been warmer then; or, at least, the deluge must have been accompanied with, if not produced by, a great increase of heat in some way. The Rabbinical tradition is that the waters of the flood *boiled*.

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floating on the waters, till the waters were dried up, and it found a resting-place. The *unclean* bird is Noah's first messenger; and it brings in no tidings of good.* Faith has still to wait on. Deliverance is not yet ready.

Ver. 8.—"Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; Ver. 9.—But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."

At the same time, or after some days, Noah tries another messenger, a dove. But the *clean* has no better tidings to bring to him than the unclean. She returns to her resting-place in the ark. It is no doubt a prison-house, unlike her old olive-grove on the green, sunny slope, but it is better than the bare crag, or the bleak waste of waters. The unclean bird prefers the rock, and the carrion, and the solitude. The clean prefers the ark, and the domestic circle within it. It is a home-bird, loving man, and loved by man; it clings to man, and seeks man's company; though at times, when disturbed and alarmed, it betakes itself to the wilderness to escape the tumult (Ps. lv. 6, 7). Its resting-place is man's dwelling, or the grove that circles that dwelling, just as the abode of that Holy Spirit, of whom it is the emblem, is the human heart: there He delights to dwell.

Ver. 10.—"And he stayed yet other seven days; and again he sent forth the dove out of the ark; Ver. 11.—And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."

Noah has not lost his count of days and nights, or of the well-known "seven," the "week" which, from the beginning, has been perpetuated among men. Whether it were on the Sabbath morning that he sent out the dove, or not, is of no consequence. He recognises that out of which the Sabbath springs, the division of time into periods of seven days, which is quite inexplicable on any supposition save that of the existence of a Sabbath from the beginning. He waits a week, and sends out the dove again as his messenger; for the wandering raven had brought him no tidings. A whole day the dove remains absent. This means something. Has it found food and a resting-place elsewhere? Does it not mean to return? At sunset it is seen returning, and an "olive-leaf," or perhaps "olive-bud," in its mouth. It had flown down into some lower

* Is this the reason why the raven in after ages was reckoned the bird of evil omen?

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region, and there had found its old olive still standing, and now budding afresh. Amid these young buds, in the now sunny air, it had remained all day; but the foliage was not yet thick enough for night shelter. So back to its prison it found its way as the day declined, bringing with it, as some would say by instinct, others by chance, but truly by God's direction, an olive-bud from the grove in the valley. This was good news to Noah; for by this he learned that the waters had so abated that there were parts of the ground wholly dry. Faith has got something more to lean upon. Deliverance comes nearer and nearer. The night is far spent, the day is at hand.

Ver. 12.—"And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

Patience must have her perfect work; and faith will not move till God leads. Another week, and then another trial must be made. The dove goes forth again; but it returns not. Its olive grove is now thick with fresh foliage. It does not need the ark; and it has found something more congenial than man's society. The first piece of news, proclaimed by its return at first, was good; the second, proclaimed by its non-return, was better still. So was it with our true Turtle-dove. His return from the grave was the proclamation of peace; and He came to us with the olive-bud to tell of the dried-up waters of the curse. But His non-return from the Father, to whom He went when He left us the second time, proclaims even more abundant peace. He is not here: He is risen. He is gone to the Father, and we see Him no more (John xvi. 10). This is better tidings still. Now, we know of a truth that wrath has passed away, and that the love and the blessing have come. "The darkness is past, and the true light now shineth."

Ver. 13.—"And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. Ver. 14.—And in the second month, on the seven and twentieth day of the month, was the earth dried."

Noah now sees that things are getting ready for his exit. He takes off the covering and looks, and sees that the waters are gone. The mountains have been long above water, as was ascertained by the raven's non-return; the trees are above water, as was shewn by the dove's non-return; the ground now looks dry; but still it is not dry enough for man to dwell in. The thorough drying of the earth requires fifty-six days

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more. At the end of this time the earth is completely dry.* Thus faith waits on and has long patience, knowing that the looked-for day will come at last. There had been long cloud and darkness and overflowing waters; now these are all passing off; God is returning to bless the long-forsaken earth. It will soon be sunshine, and joy, and life again. Noah knows this, and he waits. A few weeks or months are nothing to a faith like his. Should they be more to us in these last days, who know that our redemption draweth nigh?

Ver. 15.—"And God spake unto Noah, saying, Ver. 16.—Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Ver. 17.—Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

Obedience follows faith, or rather accompanies it; and in Noah we see this. He is not merely the *believing*, but the *obedient* man. He is the servant that waits for orders, not acting on his own judgment or will; for the regulation of both of these he has committed to another, and acts accordingly. The command of God made him build the ark; the command led him in; the command kept him in; the command brings him out. For he knew that "to obey is better than sacrifice, to hearken than the fat of rams" (1 Sam. xv. 22). As the head of creation, as well as of his own household, he had led in his family and all the creatures of earth; the spirit of obedience and submission being put into them. In the same capacity and character he leads them out in order and peace, after their families and kinds, to repeople the desolate earth; type of the greater and truer Head of the household of faith and of creation, who, in the day of deluging fire and overflowing indignation from the Lord, shall lead in His saved ones to His chambers, and when "the indignation is overpast," shall lead them out again in joy and glory. He is the true *Noah*, "the man of rest," the "giver of rest," to His Church, to Israel, to the nations, to the earth.

Ver. 18.—"And Noah went forth, and his sons, and his wife, and his sons' wives with him: Ver. 19.—Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."

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* In the 13th verse, the statement is, "The surfaces of the ground were dry" (חָרְבוּ); in the 14th it is, "The earth (itself) was dried" (יָבְשָׁה). The latter of these words expresses a greater degree of dryness than the former; and this is further brought out by the use of "face (or faces) of ground" in the one case, and "earth" in the other. See the two words used together in Job xiv. 11, Isa. xix. 5.

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No rushing out of the ark! The exit seems a stately procession. Thus they entered; thus they depart; not in haste in either case, but calmly obeying the Divine command. For that command is still upon them. It led them in. It kept them in order and peace during their stay. And now it brings them out, like Israel coming out of Egypt, under the guidance and guardianship of the pillar-cloud. Nay, who shall say but the pillar-cloud was there? The Shekinah at least was in Paradise, and continued in it—above it—till the deluge swept Eden away. Then did it not rest above the ark, leading Noah in and out; appearing afterwards to him, as we know it did to Abraham in the land of the Chaldees? It is not likely that its first appearance was when the "God of glory" called that patriarch out of Chaldea. The glory which he saw was a well-known glory—a glory which had never wholly left the earth—a glory which had often shewed itself to patriarchs, and which in after ages led Israel out of Egypt, and took up its abode in the tabernacle and temple. Very possibly at the flood this glory had appeared to Noah, and out of it the Lord had spoken to him. Very possibly this glory rested over the ark, as over Israel's tents. God at least was there, leading man, and beast, and fowl, out of that ark, into which He had led the same fourteen months before. The God with whom Noah walked forsook him not. Love had lighted up the ark in times of dreary darkness, and love now brings forth the loved ones to the light of day.

Ver. 20.—"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

Noah's first act is the building of the altar. He had often done so before, and had seen his forefathers do the same; for on building the altar at his exit from the ark, he is evidently doing a thing to which he and his family were accustomed. Though this is the first time that altar is mentioned, yet this is no proof that it was the first altar that was built, any more than the giving of the fourth commandment at Sinai is proof of this being the first time that the Sabbath was heard of. The altar was the place of the presentation of the sacrifice; for it was not reckoned sufficient to lay the sacrifice on the ground; it must be lifted up, and so presented to God. There does not seem to have been a command given to Noah respecting the altar. There was simply the resumption of old forms of worship, which had been broken off during the year of imprisonment, when no such altar could be erected. Thus, on leaving the ark, Noah approaches God as a sinner; he meets Him at

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the *altar;* for he knows that for a sinner there is no other meeting-place. In Noah's altar we see the ground of a sinner's confidence; and in Noah himself we see the sinner holding the beginning of his confidence steadfast unto the end.

Ver. 21.—"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done. Ver. 22.—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The sacrifice was not for himself alone but for creation, for he took of every clean beast, &c. As the head of creation he came before God, placing these representatives of creation upon His altar; pouring out their blood, and so acknowledging the forfeiture of all life; consuming them in the fire, and so acknowledging entire desert of wrath for sin. It was not a thank-offering, though that might be included in it. It was "an offering made by fire unto the Lord;" an offering that confessed sin and owned death as the sinner's portion; an offering which indicated also the offerer's knowledge of grace, and of the way in which that grace was to reach the sinner through the death of the substitute. Guilty, yet spared! This was Noah's confession before his altar in his own and his family's behalf, and in behalf of earth and its creatures. Guilty, yet spared through grace, by the substitution of another. Noah's was a burnt-offering; one whose smoke went up to heaven out of the midst of death, and blood, and ashes, whose "sweet savour" was owing wholly to the sacrifice out of which the smoke went up. Ah, it is not prayer or praise in themselves that are acceptable. These may do for the unfallen and the innocent; but for the sinner nothing will avail but that which comes out of the blood of God's slain Lamb.

God accepts the ascending flame and vapour. He is well pleased with this true type of Him who is to come, with this true shadow of the great sacrifice by which righteousness and free love are reconciled. Jehovah smelled a sweet savour, or, as the Hebrew has it, "a smell of rest," that is, such a fragrance as brought rest. God in His "anger and in His fury" had smitten the earth, and swept away man because of his sin; now His anger is turned away, and His "fury" becomes "rest," because of the sacrifice which has propitiated Him.* It is here

* It is interesting to notice how the word "rest" is interwoven with this whole narrative. Noah's name is *rest;* the ark *rested;* the Lord smelled a smell of *rest.* As if from the birth of Noah He had been looking forward to this quenching of His anger—this rest of soul—in grace and righteousness.

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just as in the case of David. When the angel had smitten the thousands of Israel, God said, "It is enough;" and when David offered the sacrifice, he was accepted and forgiven. God's soul could not get rest till it rested on that which was at once the acknowledgment of sin and the manifestation of its putting away. So it was not till His Son appeared, and put away sin by the sacrifice of Himself, that God got the true rest in this world of sin. In Jesus, Jehovah rests and smells the sweet savour. He is the frankincense, and He is the bread of God; that which Jehovah is well pleased with, and on which He feasts. And it is when we, in believing the Divine testimony, are identified with the Son of God, that God finds rest in us as He found rest in Jesus. Then, "He rests in His love, He joys over us with singing" (Zeph. iii. 17).

But more than this, He proclaims grace. "He said in His heart (that is, with His whole heart), I will not again curse the ground," &c. The ground was already "cursed," He will not add to the curse; it was already groaning, He will not increase its groans. He might justly do this, seeing man is no better than at first, and the imagination of his heart is still evil from his youth; but He will not repeat the blow, He will let this judgment in the meantime suffice. His vengeance shall be stayed; the blood of the sacrifice shall prevail, both for man and for his world. Earth shall have her seasons henceforth in wonted and unbroken regularity till the great day of the Lord come. No second flood of water shall lay the ground desolate as this has done.

The great sacrifice had not indeed been yet offered; but it had been proclaimed and typified. In God's purpose it had already come, and on the credit of it God's grace had come forth to man and to his world. It was grace that did this, not the prospect of man's amendment, for his heart was as evil as ever: it was the certainty of the coming sacrifice, not the hope of man's improvement, that had stayed the infliction of a second and deeper curse. And up till this hour our world has found this true. No amount of human wickedness, not even the crucifixion of His own Son by His own chosen people, has provoked Him to pour out a second deluge.* Long-suffering triumphs over human wickedness. Sin abounds, but grace abounds much more. Of this, earth with its springs and

* "All the days of this earth" is the Hebrew expression for "while the earth remaineth." It is this expression which seems to be referred to by the Apostle Peter, 2 Pet. iii. 7—"the heavens and earth *which are now.*" It is not till this present earth is just passing into the earth that is to come, that a like interruption to the processes of nature by *fire,* as at the flood took place by *water,* shall occur.

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harvests is an unfailing witness. What a gospel does all nature preach to us! What a revelation of the grace of God is there in each daily sunrise, each budding spring and blooming summer!

Art. IV.—THE DISPENSATIONS.

FIFTH ARTICLE.

Until an event has taken place, although its general features may be revealed plainly in the prophecies, yet its various details, being often only obscurely indicated, a certainty as to its fulfilment, in all its bearings, is necessarily unattainable. This remark applies to some events which are deeply interesting to us in our day, as likely to take place ere long, so far as we can judge from the signs of the times. Such an event is—

v. The great tribulation of this dispensation. When the Lord Jesus uttered His memorable prophecy, recorded in Matt. xxiv., He spake of "great tribulation," then future. And when the apostle had the visions in Patmos of things then to come to pass, he was told of "the tribulation, the great one" (Rev. vii. 14). In investigating our Lord's prophecy, we are led to conclude that the tribulation has reference to three distinct parties, viz.:—

a. The Jews, as such.
b. The Gentile nations, as such.
c. Believers, as such.

a. "When ye therefore shall see the abomination of desolation stand in the holy place, then let them which be in Judea flee into the mountains: and woe unto them that are with child, and to them that give suck in those days! for then shall be great tribulation" (Matt. xxiv. 15–21). "For these be the days of vengeance, for there shall be great distress in the land, and wrath upon this people" (Luke xxi. 22, 23). The distress here spoken of plainly applies to the Jewish nation. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (ver. 24). The continuation of this distress throughout the dispensation seems here to be as plainly predicted.

b. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and

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earthquakes, in divers places. All these are the beginning of sorrows" (Matt. xxiv. 7, 8). "And there shall be upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26). This distress again appears to refer to the nations of the earth, the Gentiles.

c. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake" (Matt. xxiv. 9). "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake; and some of you shall they cause to be put to death" (Luke xxi. 12–16). Here we have believers undergoing tribulation for being believers.

These three seem to last as streams running parallel throughout the dispensation. But there are certain indications of the expansion of all three at the close of it. It is to this point in particular, the increase of the tribulation as the time for the Lord's advent draws nearer, that we now direct attention.

Firstly, as regards the Jews. This will be better entered into when we come to speak of their preparation for the reception of Messiah, and it is therefore deferred.

Secondly, as regards the Gentile nations. The passage in Luke xxi. 25, 26, quoted above, standing in its context immediately preceding the coming of the Lord in the clouds of heaven, doubtless directs our thoughts to a distress that will overtake the nations of the world, more intense than any in the previous part of the dispensation. Anxiety as to the future events to come upon the earth, and commercial and political distress, seem to be the two principal features of this increased tribulation. The gathering clouds of the present times, bursting at intervals, as they have done, and soon again in all probability will do, betoken the commencement of this period to be not far distant. The continental outbreak of 1848 may be repeated ere long. The discontent in Italy only slumbers, it is not extinguished. The American commercial distress of 1856 was a heavy trouble to that country. And the revolt of one-third of the Indian empire was no light one to our own. Then, as to the future, when the last Antichristian power obtains its sway, and despotism, anarchy, and lawlessness, each striving for the mastery, shall be rife, who can paint the troubles of those who shall then be living on the earth? Of that time we read "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a

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short time" (Rev. xii. 12). How near this time may be, it would be wrong to attempt to predict; but none will be so bold as to say that it is not near. We are no alarmists; but having the plain words of the Lord before us, we only obey Him in watching for and expecting such things.

Thirdly, as regards believers. A time of persecution for the truth's sake, of a character more afflictive than has yet been witnessed, is anticipated by many, as the dispensation advances towards its close. They who believe in the probability of an ecclesiastical council being summoned, as before expressed, consider that it will be an engine in the hands of Satan for carrying on a persecution toward believers, in which they will have to lay down their lives for their Master's sake. In this view they connect Rev. xiii. 15, with xiv. 11, 12, "As many as would not worship the image of the beast should be killed," and, "Here is the patience of the saints," placed in the context with those who worship the image of the beast. This is again connected with Rev. xx. 4, "I saw the souls of them that were beheaded for the witness of Jesus, and which had not worshipped the beast, neither his image." Keeping in view the anticipation of the revived French emperorship being also the revived Roman empire, we are reminded that beheading has long ceased to be the usual punishment of Christians for their faith's sake. The Romans crucified; the Romish Church burns; one nation only has the punishment of beheading, and that is the French nation. We must confess that we have a better hope than this, and that the saints will escape the tribulation at the end of the dispensation: the reason for this hope will be given when we come to speak of the taking up of the saints.

vi. "The gospel shall be preached in all the world for a witness unto all nations, and then shall the end come." Thus spake our Lord, and consequently the universal preaching of the gospel must be an event which will distinguish the close of this dispensation. A hundred years ago, no man could say that the gospel had been preached in all the world; but now, very few are the nations to whom it has not been preached. The openings in China and Japan, and the discoveries of Dr Livingstone, have afforded, and probably will afford, opportunities for the propagation of the gospel heretofore unknown. Doubtless, God is opening every country for the entrance of His truth. But this is not to convert the world. Such an event before the second advent of the Lord Jesus is nowhere predicted. It is "for a witness," to tell of the Lord, of His work for sinners, and of His coming glory.

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vii. The increase of knowledge is to be expected as a feature of the last days of the dispensation. This the prophet Daniel predicts. And surely, there never was a time to which the prophet's statement would apply so well as to the present. Perhaps this increase may be only yet in its infancy, and to what extent it may grow it is impossible to contemplate. The sure word of prophecy directs us to expect the exercise of supernatural power on the part of Satan, and probably this will be manifested by means of unprecedented attainments in knowledge; thus perverting what might otherwise be a great blessing as regards men.

viii. The more extended union amongst the children of God is an event which seems distinguishing the present day as the latter end of the dispensation. Such an union is believed by some to be predicted in Mal. iii. 16, "Then they that feared the Lord spake often one to another," because these words appear in the context of a prophecy of the day of the Lord's judgment of the wicked. We see facts in connexion with this subject which would not have been tolerated even a few years ago. The Evangelical Alliance, thirteen years since, was formed upon this principle, and its example has been followed by several smaller societies.

There are other events, principally in connexion with the position of the Jews, that we are led to believe will distinguish the close of this dispensation. To these we now refer separately.

4. The preparation of Israel for the reception of Messiah. The several steps in this preparation are marked down by an unerring hand in the great map of God's purposes, delineated in the Holy Scriptures. By faith and attentive study of the prophecies, we are enabled to trace them in some degree, and the interest increases as we advance. The present state of the Jews seems ready to be changed. Various symptoms may be discerned, leading to the belief that the time is not far distant when their condition will be greatly altered. But, be the time near or far off, we are assured by the Word of God of their restoration to Judea, and their conversion to the faith of Jesus. As far as we can judge, the two tribes, comprehending probably the bulk of those who are scattered and known as Jews throughout the world, will return to Palestine, and settle there, in unbelief of the Saviour. That some will do so, and restore the Mosaic ritual in a newly erected temple, we gather from Isaiah lxvi. 1–3. Rumours have been for some time afloat, of negotiations in which the return of the nation to the Holy Land may be included. That they will return, we know from

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the word of prophecy. This would seem to be the first step marked down.

The position of Jews, in the nations of the world amongst whom they are settled, is now one of ease and security, compared with what it has been in former years. The great tribulation predicted by our Lord, commencing with the siege of Jerusalem, in those days of vengeance and wrath upon them, of which He spake (Luke xxi. 22, 23), seems well-nigh ended; and the days of wrath themselves, administered by Christians and Mohammedans in their persecutions of Jews, appear to have nearly passed away. And this their present security may, and in human probability will, continue until Palestine shall again own them as its inhabitants. Their tribulation has been a great one, and of long continuance. Their dispersion has been of the same character. Yet the Lord promised that though He might have driven them out into all lands for sin, still, if they returned to Him, He would bring them back and remember the land He had given to them (Lev. xxvi. 40–45). There is some sin in Israel yet unrepented of, or God would have ere this remembered their land. This sin is the rejection of Jesus, and when that sin is repented of, they will be found in their land. The heavy hand of God upon them has been acknowledged by infidels: one used to declare, that he could not meet a Jew without cursing him, for the annoyance he felt at the sight of him, as he was a standing testimony to the truth of God's Word.

But there are intimations that before the full purpose of mercy which the Lord has toward Israel shall be accomplished, they shall be brought through a deep affliction, called "the time of Jacob's trouble," when their tribulation shall be greater than at any previous period. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Having this prediction before us, we cannot but look with interest at any movement having reference to Jerusalem. And it is with such interest that we view the Sultan's firman inviting the Jews back to Palestine, David's farm at Bethlehem under cultivation, and other indications of a change in their condition, at present apparently for the better. But the politics of this world are as unstable as water. And thus we believe it will be with those which refer to the Jews; favoured it may be to-day, and a year hence under the menace of hostilities from the same nation who now favours them. It seems clear from the prophecies, that the last Antichrist will be especially in Jewish association; and some brethren think that in the time of his power, all the vials and trumpets will have their

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literal fulfilment. Believing that the prophecy of Daniel contains three separate predictions of the abomination—in chap. viii. 11–13, ix. 27, and xi. 31—and that the two former were fulfilled by the acts of Antiochus and Titus, we believe that the third will be brought about by the acts of the last Antichrist. As the two former were the commencement of tribulation to the Jews, so we think will be the latter one. In connexion, therefore, with the quotation from the prophet made by the Lord Jesus, and to which allusion has before been made, we find this saying, "This generation shall not pass till all these things be fulfilled." With regard to the word *generation*, Matt. xii. 45 ("Even so shall it be also unto this wicked generation"), xvii. 17 ("O faithless and perverse generation"), iii. 7 ("O generation of vipers"), respectively refer to the Jewish nation, and we must therefore look for that nation to be in existence when the last fulfilment of the prophecy by Antichrist shall be brought to pass. Again, John v. 43 ("If another shall come in his own name, him ye will receive,") is referred by many prophetical students to the manifestation of the last Antichrist, as offering himself to the Jews to be their Messiah, and being accepted by them as such, and for a short time by them acknowledged as the deliverer and restorer of their national polity. He will, consequently, be revealed in Jewish association.

Rabshakeh of old charged the Jews with trusting in the staff of a broken reed, and Rabshakeh charged them truly. The person or the power to whom they will look for support in the latter days, may also become to them a broken reed; and he who may be allowed to persuade them that he is their deliverer, may yet become their enemy. And this will probably be the commencement of their great tribulation: for we read in Ezek. xxxviii. and xxxix. of an invasion of Judea by a power called Gog; and we read in Zech. xiv. of a siege of Jerusalem, in which great distress is visited upon the inhabitants. In this distress the Lord will appear for their deliverance, and it is clear that when He appears their deliverance will be effected. The length of time, however, during which the distress shall last is not mentioned, and the events which will occur during its continuance will afford matter for investigation.

In the context in Zechariah we read (chap. xiii. 8), "In all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein." The third part is the Jewish remnant, which will form the nucleus of the saved nation referred to in Rom. xi. 26; for it is written of them, "I will bring the third part through the fire, and will refine

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them as silver is refined, and will try them as gold is tried; and they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Before they are led to say this, a refining process must be gone through, and this will be in the day of Jacob's trouble. Two-thirds of the nation will fail in the fiery trial. Such are spoken of in Ezek. xx. 38, "I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel." And this will be in exact accordance with the Lord's prophetical parable in Matt. xiii. 41–43, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. *Then* shall the righteous shine forth." The day of trouble seems to set in with the siege of Jerusalem, above alluded to, when "the city shall be taken, and the houses rifled" (Zech. xiv. 2). Half the inhabitants will "go forth into captivity," and half remain in the city. These statements of the prophet would lead us to suppose that the besieging army will obtain possession of the city, and oppress the inhabitants. And although the prophecy speaks only of Jerusalem, yet in that day of tribulation to the Jews, the distress of the nation will probably not be confined to this one city. When driven into captivity, what will become of them? Ezekiel replies, "I will bring you into the wilderness of the people, and there will I plead with you face to face" (chap. xx. 35). Here in the wilderness, where John preached to Israel the coming of Messiah previous to His first advent, will the Lord meet with them, to prepare them for His second coming. Here the purifying process will be carried on, "purging out the rebels," and bringing the remnant "into the bond of the covenant" (ver. 37, 38). Then will be brought to pass that which Jeremiah predicted, "The people which were left of the sword" (of the besieging army) "found grace in the wilderness, even Israel, when I went to cause him to rest" (chap. xxxi. 2).

But by what means will Israel find grace? Unsanctified trouble leads not to God. The Lord has a promise for this time also: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, *and he shall turn the heart*" (Mal. iv. 5, 6). His voice will be heard in that wilderness, crying, "Comfort ye, comfort ye my people, saith your God. Prepare ye the way of the Lord." His will be the feet upon the mountains of Judea, bringing glad tidings to its cities, saying to them, "Behold your God, His reward is with Him: His work has been before Him. Your warfare is

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accomplished: your iniquity is pardoned" (Isa. xl. 1–10). And after this preparation, when the Lord shall appear, they shall look upon Him whom their fathers pierced, and mourn (Zech. xii. 10). Bitter will be that mourning, but it will issue in the conversion of the nation to God, and in the reception of Jesus as the Saviour and Messiah. Thus to the end of the dispensation will the preaching of the gospel be the means of turning the heart, and Elijah will be the preacher to Israel: "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (Hos. i. 10).

5. The taking up of the saints to meet the Lord in the air is the hope of the Church. To see Him who has loved us is the anxious expectation of the believer. We look for that blessed hope, even the glorious appearing of our Saviour Jesus, to change our vile body, and fashion it like His glorious body. To the circumstances of this change, and the gathering of all the saints together to the Lord, we now address ourselves.

"The king's daughter is all glorious within, her clothing is of wrought gold. She shall be brought to the king in raiment of needle-work," that "fine linen which is the righteousness of saints." The sweetest point of hope in our present state is the prospect of being thus presented to the King, clothed in that robe of righteousness which He has wrought for us. This hope the Lord left as His legacy to the Church until His coming, and He commanded her to watch for that coming. It was to be her daily expectation until realised by His appearing. Many have thought, and many now think, that something must necessarily intervene before the Lord's coming could take place; that Israel must be restored and converted; that the whole world must be brought to acknowledge Jesus, and other events also. But is it so? Is there anything to prevent the saints being taken up, even if it were to-day? We think not. Perhaps we lose sight of the fact, that several events are included in the idea of the second advent of the Lord Jesus. It was the same at His first advent, under which expression we include His birth, ministry, death, resurrection, and ascension; yet the actual advent was only when He was born in Bethlehem. So in the second advent, the Scriptures appear to include the several steps of the Lord's appearing in the air, coming to the earth, taking possession of the kingdom, destroying His enemies, and perhaps a few other events, each one occupying a space of time of longer or shorter duration; and as the removal of the saints is said to take place at the Lord's descent from heaven,

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but before His coming to the earth (because they meet Him in the air, 1 Thess. iv. 16, 17), many of those events which seem to be predicted as occurring previous to His advent may nevertheless come to pass after the saints are taken up, though before the coming of the Lord to the earth. The well-known passage in 2 Thess. ii. will exemplify this. The apostle adjures the Thessalonians (ver. 1) "by the coming of our Lord Jesus Christ, and by our gathering together unto Him" (of which gathering he had spoken in the previous epistle, chap. iv. 17), "that ye be not soon shaken in mind, or be troubled, as that the day of the Lord is set in" (ἐνέστηκεν). There is a difference between these two expressions; the *coming* of the Lord is one thing, the *day* of the Lord is another; and it seems that the Thessalonians were troubled in some way in reference to the day of the Lord. The English rendering, "*is at hand*," would seem to be the cause of their trouble; but in other places, the Lord being at hand is spoken of as the antidote to trouble: the proper rendering, "*has arrived*," or "*set in*," shews us that the cause of their trouble was the supposition that the day of the Lord might have already commenced, and yet they had not been taken up to be with the Lord, as they were led to hope they might be (1 Thess. iv. 17, 18). The coming of the Lord was to them a bright speck in the world's gloomy horizon; but the day of the Lord seems to have been anticipated as a day of trouble and darkness, a day of terrible judgment (1 Thess. v. 2, 3); and their hope was to be taken away from the earth before it should set in. It is believed by some, that there will yet be a persecution of God's people to take place during this "day of the Lord," and during what is understood to be "the great tribulation." We have before said that we have a better hope, and, like the Thessalonians, we expect the saints to be removed from the earth before the great tribulation comes to pass, so that they will escape it. We are led to this conclusion by analogy. Whenever God has sent judgment on a nation, He has first taken His people out of the way of it. Before a drop of rain fell at the deluge, Noah was in the ark. The fire descended not on Sodom until Lot was in Zoar. Previous to the destruction of Jerusalem, the Christians were in Pella. These examples would alone encourage us to hope that the saints will be taken before the commencement of the tribulation. But we have the Lord's own word to cheer us: "Watch ye therefore, and pray always, that ye may be accounted worthy *to escape* all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 36). All which things? "Men's hearts failing them for

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fear, and distress of nations" (ver. 25, 26). Our Lord could not refer to the persecutions which have taken place, predicted in ver. 12–17, because they have fallen on believers throughout the dispensation: He must have meant the things specially peculiar to the day of the Lord, commencing with the "signs in the sun, and in the moon, and in the stars," after "the times of the Gentiles" should have been fulfilled (ver. 24, 25). We have another scripture also to the same effect, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21).

An objection to this belief, with regard to the removal of the saints before the setting in of the day of the Lord, has been made, founded on the wording of Rev. vii. 14, "These are they which came out of the great tribulation." It has been supposed that as they are said to come out of the great tribulation, they must necessarily pass through it, or a part of it at least. Let us again go to an analogous case in Gen. xix. 29, "God sent Lot out of the midst of the overthrow." This is a stronger expression than any in Rev. vii. 14, and we might suppose from it that Lot was in the midst of the destruction before he was delivered; but we know that he was not in the overthrow at all, but was taken away first. Again, who are these blessed ones that escape the great tribulation? "A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (ver. 9): they could not therefore be a small number of God's people, such as might be found on the earth at the Lord's advent. From these considerations, we believe that the saints will be taken up before the setting in of "the day of the Lord," which "shall come as a thief in the night." We apprehend that the first event which will be brought to pass at the appearing of the Lord Jesus in glory, will be the raising of the dead saints, the changing of the living saints, and the gathering together and taking up of all the saints to meet Him in the air. Every day brings us nearer to Him we love, and in the meeting together of His people now, we have a foretaste, though in the smallest degree, of the happiness to be enjoyed when meeting Him and all His saints in His presence. How near this may be we cannot tell, but many things seem to whisper, "The coming of the Lord draweth nigh." We must repeat that the sweetest point of hope in our present state is the taking up of the Church before the great final troubles of this dispensation, and we are looking for this blessed hope.

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A practical belief in the suddenness of the Lord's coming tends to holiness, for every man who has the hope of seeing the Lord, and that at any time, purifies himself (1 John iii. 3). And this hope should form part of the Christian character. The Holy Spirit uses it to detach from the world. Any one believing that the Lord Jesus may come to-morrow, must see the folly and madness of having his affections centred on anything on earth. In Joel iii. 16 is this marginal reading, "The Lord will be the place of repair or harbour of his people." There is something very emphatic in this. Jesus is to be an ark—a place of safety, and we may read this statement of the prophet as a prediction that the saints of God will be taken out of His judgments. Let us watch, therefore, and pray, that we may be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

After the removal of the saints from the earth to meet the Lord in the air, what remains to her inhabitants, and who are they? "A day of wrath, and revelation of the righteous judgment of God." In Rom. i. the apostle exposes the awful condition of the Gentiles, and in chap. ii. the awful condition of the Jews, his design being to shew that "the whole world is guilty before God;" and so, "indignation and wrath, tribulation and anguish, shall come upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." This is the judgment to come upon men who are on the earth, and these expressions are all employed in the Psalms, in reference to the judgments which came on Egypt at the exodus of Israel. In 1 Cor. x. 32, we find mankind distributed under three heads—Jew, Gentile, and Church of God. Here, in Romans, we find but two heads, Jew and Gentile: the Church is gone, and the day of wrath and revelation of God's judgment is come. The saints have finished their course, and are taken up to be with Jesus.

This "great and dreadful day of the Lord" will be the climax of the present dispensation, including the heading up of the apostasy in the manifestation of "that Wicked One," and the pouring out of God's wrath in its terrible fulness upon the apostates. Assuming that the "Man of Sin" is the continuous apostasy of the professing Church from the days of John, who said that then the mystery of iniquity did already work, we have, in 2 Thess. ii. 6, a hindering power to his full development. From the days of John also there has been, contemporaneously with this wicked system, the true Church of Christ, inhabited by the Holy Spirit. It is clear that these two must be antagonistic. May it not be then, that the existence of the Church on earth is the hindering power to the full development

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of the mystery of iniquity? Antichrist began as a small portion of the professing Church, which then consisted almost exclusively of children of God. We have reason to believe that the great bulk of professors in apostolic times were real Christians. But when Christianity became the fashionable religion of the empire, the professing Church was crowded with those who knew nothing of the power of the Holy Spirit, and then the apostasy increased. Now, at this time, the full development of the Man of Sin is hindered by the Spirit indwelling the Church: but, let the saints be taken up, and what happens? The salt of the earth is gone, and corruption must shew itself in every possible way.

But who is the Man of Sin, or Antichrist? There is a definition of this power in 2 John 7, where the omission of the definite article is likely to convey a wrong impression to the English reader. The words are, "*the* deceiver, and *the* Antichrist." Many deceivers had entered into the world when John wrote, and the term, "the Antichrist," seems to be applied to the whole body of deceivers, whether the Gnostics of the apostle's day, or the Papists of the present day, or any other future deceiver. We refer the expression then to any or all of those who are found opposed to Christ, yet holding the name of Christians. The term Antichrist does not apply to heathens. In the day when the saints shall have been taken from the earth, these all appear to be banded together under one head, whom we designate the personal Antichrist.

We come now to speak of that awful person, man's great adversary, the prince of the power of the air. He is described in God's Word as having appeared three times on earth: once to our first parents; once to Job; and once to the Lord Jesus Christ. The same Word tells us of him in three localities. We believe his present abode to be in the air; he will be on earth; and in the future he will be shut up in the bottomless pit. There are reasons for believing that Satan occupies a position at this moment in heavenly places (Eph. vi. 12), or, literally, "in the heavenlies," a term which we understand to refer to a sort of midway place (if we may so speak), between this earth and the place where Jesus is. In Rev. xii. 7–9, we see a war described; there are the embattled hosts on either side, and then the result, even the casting out of Satan from the air into the earth. Many dear brethren think that this occurred at the time of the crucifixion; but if it be right to say that Satan was then cast out, where has he been during these last nineteen hundred years? for it is said in ver. 12, "He knoweth that he hath but a short time." We cannot refer this short time to a period of nineteen hundred years, but are induced

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to think that it may refer to the twelve hundred and sixty days, or forty-two months, of chap. xi. 2, 3, which we consider future. Satan is now in the heavenlies; he will be on earth for a short time; then enclosed in the bottomless pit; then let loose again; and finally bound so as no more to trouble the earth.

There are two circumstances connected with the casting down of Satan from the air, which must be noticed. First, that when, in God's future purposes of mercy to His people, He takes them up to be with Jesus in the air, the air, or the heavenlies, must be purified, and that, therefore, the casting out of Satan will occur previous to the saints taking the place of him and his angels therein; and, second, that when he is cast into the earth, he will inhabit the human body of the head or leader of the Antichristian power, so as to be in direct contrast in all things to Christ, who is the incarnate God, while he will be the incarnate Satan.

We have spoken of the events of the present dispensation. We have seen some of the Lord's dealings with His people in the past, and have had glimpses of His purposes in the future. All have reference in some way to Christ, either in accordance with, or in antagonism to, His government of His house during the dispensation. And all have also reference in some way to His saints. What is it all to us individually? Where do all the events alluded to point? The truthful answer to the first of these questions will tell us how we stand with regard to the reply to the second. They point to the coming of the Lord; and our privilege is to look for that BLESSED HOPE, when He shall "present us to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but holy and without blame." This is the joyful thought which should have cheered the Church all through her pathway in the darkness of the night till the day dawn. From the time when the Apostle Paul wrote to the Corinthian Church, and told them that he had "espoused them unto one husband, that he might present them as a chaste virgin to Christ," up to this present time, her character is the same—separate from the world, and espoused to Christ. The Bride is formed for Christ, as the apostle says in 1 Cor. xi. 9, and so the Church is that in which the Spirit of Jesus works, to conform the believer to the image of the Lord. At the marriage supper, she will be clothed in the robe of righteousness which He has wrought for her; and He will rejoice over her as His espoused one, in whom His soul delights.*

* As the preceding article is a condensed report of the conversations of brethren of a Prophetical Association, the Editor does not hold himself committed to all the statements advanced.

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ART. V.—THE BURDEN OF DUMAH.

ISAIAH xxi. 11, 12.

THIS is the burden of Dumah, *i.e.*, Edom or Idumea; as is evident from Dumah being here connected with Seir, which was the mountain of Edom.

The word "burden" is a solemn one. It means more than a prophecy, or utterance, or oracle. It is something which contains a load; something which weighs down the messenger, as if too heavy to be borne, too great to be uttered; something solemn, fitted to rebuke all levity, and to silence all cavil. With many a burden were the ancient prophets sent. There was the burden of Babylon, the burden of Egypt, the burden of Tyre, the burden of Moab, the burden of Jerusalem. To us, too, these burdens come; for few of them have yet fully been accomplished; they are waiting a fuller fulfilment in the latter day. To us these old utterances, these prophetic oracles still speak; and even though they had been exhausted, there is the Book of the Revelation, with its burdens for the world at large, and its special burdens for the world in the last days. Oh that men would remember the burdens still overhanging their world; the unexhausted utterances of judgment, which, like so many Eastern thunder-clouds, are preparing to burst and to discharge their terrors upon a doomed and sinful earth! Oh that, as year after year revolves, men would lay these things more deeply to heart, and putting aside all levity, and foolishness, and flesh-pleasing, would set themselves in earnest to prepare for the day of the Lord which is at hand, the day of darkness and gloominess, of clouds and thick darkness, the day of wrath, and terror, and woe! It may be just at hand. These shakings, these judgments, these earthquakes, these disasters, may be its forerunners, its heralds. O man, prepare! Thy time may be short, thy day of grace may be near its close.

The burden concerns Edom; and Edom is just such a land as we might expect a watchman's burden to come from. It is a land of wild and awful hills; a land of gloomy ravines and valleys like the very shadow of death; a land of rugged peaks from which the eye could see afar into the wildernesses that be all round, and on which the tower of the watchman, perched like an eagle, could command the southern region whence Egypt might assail it, or the western whence Philistia might approach, or the eastern and northern whence the

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Babylonian hosts would pour in. Its cities, too, Bozrah and Petra, hewn out of the rock or scooped out of the mountain-side, were pre-eminently cities of defence, cities for the watchmen; while each peak that rose around, frowning over their battlements or temples, seemed of itself a watch-tower. Both Moab and Edom are strikingly regions for the watch-tower and the watchman; and the desolate mountains of Seir look as if made for fortresses to guard the land against the invader. Most aptly, then, is the prophecy of Edom given as the burden of the watchman.

The name here chosen for Edom is a peculiar one. It is *like* Edom, and yet it is not Edom, but *Dumah,* which means "silence." The cities and strongholds of Edom were those of the lonely wilderness,—that wilderness of which the first feature that strikes a traveller is its *silence.* The burden here uttered is the burden of the land of silence.

The scene, too, is one of *night;* night, in which the silence deepens, and the loneliness of the hills and valleys of the desert becomes more lonely. A night-scene in a watch-tower of the desert, on one of the loneliest of Edom's hills! How solemn the vision, how awful the picture!

From the city which the watch-tower overhangs, the inhabitant comes at midnight to make inquiry of the watchman. The day has gone down, the midnight has come and gone; the night is passing, and, like the shipwrecked mariners, the alarmed citizens are looking for day. They hear that the enemy is on his way; they know not when he may attack; they fear lest under covert of night he should burst upon them; and they long for the day. Not once, but once and again have they come to ask how goes the night. But no cheering answer is given. The morning has not broken, though the time for dawn has arrived. This seems to be the meaning of the words, "The morning has come, but it is still night,—still darkness." And all that the watchman can say is, Ye must just go on coming and inquiring, and I will answer according to what I see.* This is an answer not fitted to lull asleep or allay fear, but to keep awake and rouse up to diligent watchfulness. The watchman of Edom would have every man upon his guard,—and all the more because of the strange and unaccountable prolonging of the night, after the hour of daybreak had arrived.

We here take up the passage in its reference to the Church

* For the expression, "return, come," see Job vi. 29, xvii. 10. It means make full inquiry;—come again and again, and do not rest till you have learned all that can be discovered.

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and to ourselves. It fits us at many points, and contains many solemn lessons. We notice three things—1. Our position, 2. The question, 3. The answer.

I. *Our Position.*—The Church's state and character in this the interval between the Lord's first and second comings—the time of His absence—are very peculiar. She is a handful in number; she is a widow, oppressed and injured by adversaries; she is a stranger and a pilgrim. Besides all this, it is *night.* Though her children are children of the day, still this time of their sojourn here is not day, but night. Darkness is over her, and were it not for her Divine Guide she could not proceed. The ruler of the darkness of this world is her great enemy, and through him the darkness of sin and evil is deepened and made more perilous. Yes, sin has made it night; sorrow has made it night; Satan has made it night; the absence of Christ has made it night. And this is a solemn thought to all of us. Though children of the day, yet it is in the night that we are now moving onward to the kingdom.

During this night we must be on the watch, making inquiries, as did the inhabitants of Seir. Let us not be deterred from this by the vain objection that we are prying into futurity and trying to discover what God has concealed. We are but as men asking our way in the dark night; and inquiry is not merely right, but absolutely necessary.

And there are sources of information. We are not left to guess or speculate. We do not need to go to Endor, like Saul, to consult the familiar spirit; nor to Ekron, like Ahaziah, to consult Beelzebub. We have true and Divine sources of information. We have the watchmen, those set over us by God to instruct us in His truth. We have the Word itself, and especially the more sure word of prophecy, unto which we do well to take heed. We have the signs of the times, which God has given for our guidance. These are true informants, and to such we are to apply.

Be not afraid then to put questions as to our present or as to our future. Make diligent inquiry on these points. Study the word; for blessed is he that readeth. Take up the determination to study the Bible more, and to seek to it for light. Amid the multitude of books, let this be our chosen companion and director. Search the Scriptures. They are our light in the darkness of the world's midnight.

II. *The Question.*—It is not a mere general one, as of one not knowing his state, or circumstances, or wants. It is the question of one alive to his danger; aware of enemies and snares; feeling deeply the darkness which envelops him, and

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who knows that day is promised, and that it must break ere long. The question, "What of the night?" includes in it such other questions as these:—

1. *What hour of the night is it?* It is the watchman's special duty to tell the hour. And so we ask the question, Is it the first, or the second, or the third, or the fourth watch of the night? Is it midnight, is it cock-crowing, is it dawn? We ought to endeavour to obtain as exact information as possible, that we may find out how far on we are in the world's history, what is the time already passed, and the time yet to come; how near we may be to the long-expected day. These are profitable questions. They are fitted at once to revive and to comfort, to quicken and to purify.

2. *What sort of night is it?* Is it storm or calm, is it heat or cold? does it threaten showers, or thunder, or lightning? We need the answer to this question even more than to the other; for we are so apt to be deceived as to the state of the night. Satan is prince of the power of the air, and he does his utmost to hinder our knowing the worst. He disguises himself as an angel of light, and in that garb he comes forth to deceive us. He makes things seem much better than they are. He tries to persuade us that the world is not so very wicked; that the state of the times is not so very bad; that sin is not so prevalent, or that it is not so great an evil as once it was; that things are all gradually coming right; that the human heart is improving; that science, and art, and literature, and liberty, are doing wonders for the world; so that between them we may soon hope to see it wholly renewed. Knowing that such deceptions are practised against us, that the god of this world thus blinds our eyes, cheating us as to the real state of the world, and the true character and aspect of the night, let us be careful in our inquiries, let us be on our guard against delusion, let us be honest as well as particular in our endeavours to ascertain the truth as to the night, as to the world, as to the Church, as to ourselves! Let us seek to know exactly what the real state of the night is, and all the more because there are many things tending to make the night appear brighter than it really is.

3. *What dangers or enemies are abroad?* We are sure that there are some, and these not few. No age has been without them, nor can be, so long as sin is in the world, and Satan is its god and king. Each age has its own dangers, its own enemies, its own snares, its own temptations; something new, to suit the new state of things. The old gets worn out, and does not suit. Satan devises new; and these are often so

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refined, so plausible, so mixed up with what is good and true, that the danger of mistake and delusion is great. Gross evils are banished; open vice is reprobated; and in their stead refined pleasures are introduced, which, with more subtle certainty, seduce the soul from God. But just because the danger is disguised, and the enemy hidden, and Satan transformed into an angel of light, there is the stronger necessity for inquiring carefully and earnestly into the true condition of things about us, lest we be ensnared by the evil one, and be led captive by enemies under the guise of friends; by sin under the mask of pleasure; by a false philosophy under the name of literature or science; by Satan himself in the garb of an angel of light.

4. *What signs of dawn are there?* There are two kinds of signs by which the approach of morn is known. The first is the depth of the darkness; for the night gets darkest just before the dawn. The second is the faint glimmer of whiteness that streaks the east, at first hardly perceptible. The question might relate to either of these two signs. Is the darkness at its height? Or is that past, and is the white streak seen on the eastern sky? The Church asks in these last days, what signs of dawn? Some would answer, it is begun. This increase of knowledge, and science, and civilisation, and morality—these are signs of day. Alas, alas! What sort of day will it be of which these are the signs? A day without Christ, and without the Holy Spirit. Others say the darkness is at its height, we shall have dawn immediately. And would to God if there be no deeper darkness preparing for our world! But I fear that another answer must be given. The darkest part of the world's night is yet to come; perhaps not the darkest in man's estimation, who thinks nothing dark save what is seen in savage regions, or in the dark ages of Christendom. But that which God calls darkness—the utter absence of the true light of the world—is yet to come. It will be a darkness combining itself with the natural light, natural knowledge, and, it may be, natural goodness; a darkness which man will refuse to acknowledge as such, which he will call light. But it will not be less dark on that account; nay, all the more so; for it will be so produced as to resemble light; it will be of such a kind as to be mistaken for light by all but those who are taught of the Holy Ghost to discern between light and darkness.

(1.) *Learn the difference between light and darkness.* See God's judgment on this matter. See what He calls light, and what He calls darkness.

(2.) *Beware of Satan's delusions.* He has disguised him-

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self as an angel of light. He will do his utmost to cheat you, and to seduce you from Him who is the light of the world. Take heed lest he prevail against you.

(3.) *Be on your guard against man's ideas* of truth and error, religion and irreligion. He smooths down the difference between the two, under the name of earnestness and sincerity; trying to make you believe that all is well if you be but sincere. He tries to drive you out of your decision by the charge of bigotry; or to beguile you into approval of error by the name of charity or liberality. Beware of these things. Remember *error* is *sin*. Be afraid of it. Do not tamper with it. Hold fast what God says. Let God be true, and every man a liar.

(4.) *Study the Bible.* It is all *true;* its every word is inspired by God. Do not part with it. Hold it fast. Study it more and more. Old Testament and New.

(5.) *Seek the Spirit's teaching.* He is ready to instruct the sinner. He is willing to take you as His pupil. Do not turn away. Allow Him to teach you!

III. *The Answer.*—It is the watchman's duty to answer; and he does it. He is set by God on his watch-tower, not for himself, but for others. He is bound to be ever on the outlook, that he may give ready answer. And He who sets the watchman on his tower is no less ready: "If any man lack wisdom, let him ask of God." God says, Ask of me; Christ says, Learn of me; and the Bible itself says, Search me, inquire of me. But let us examine the watchman's answer.

1. *The morning cometh;* or, "It is morning." That is, the hour of daybreak has come. The different watches of the night are past, and the hour of dawn has arrived. It seems truly so with our world. Long ere this the Church expected dayspring. Judging according to usual calculations, the sun should have been in the heavens, the kingdom should have been come. How often has this been the feeling of the Church. It is so still. The "little while," and the "quickly," and the "at hand," seemed all to indicate a fulfilment much earlier; and we wonder why there should have been such delay; why the kingdom should have been so long in coming; why the King should tarry; why Israel is still scattered; why sin still covers the earth; why Satan is not bound; why Antichrist still reigns.

2. *It is night.* Clouds and thick darkness cover the sky. The east is not brightening; neither clouds nor hill-tops give token of dawn. There is something inexplicable, something mysterious and solemn in this state of things. Night is pro-

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jected into morning; and darkness reigns long after it ought to have been gone. This is our present position. We are living under this unduly protracted night; and strange does it often seem to us to think that this night is not merely dark and sad, but altogether *unnatural.* Its reign is mysteriously prolonged, and it has cut in upon the dawn in a way which we cannot understand. Has darkness triumphed over light? Has the ruler of the darkness of this world expelled the Prince of Light, and hindered His approach to give us day? What can be the meaning of this?

3. *Inquire.* The subject is not one to be lightly thrown aside. It is worthy of inquiry. Whether we may obtain much information upon the subject or not, it is at least a right and important matter of investigation. Nor should any sneers or taunts of those who say, "Where is the promise of His coming?" hinder us. We have a Urim and a Thummim to approach; let us make use of it, and carefully consult the Divine oracle.

4. *Inquire again and again.* One inquiry is not enough; it is worth a lifetime's study. We may meet with many disappointments, let us still prosecute our investigation. Let us not be discouraged; but as often as the day comes round, let us return to our inquiries. Our God is not weary of being inquired at; nor does the Bible withhold the information that we seek. Saul did not grudge his visit to Endor, nor did Ahaziah count the miles between him and Ekron. So let us not spare repetition in our studies, nor think such frequent consultations of the oracle needless or vain. Though we do not succeed to-day, we may to-morrow. Though the answer was obscure yesterday, it may be clearer to-day. Go back again and again to the same source, the same true oracle, the law and the testimony. Never suppose that you have got all that you can learn.

Now learn from all this—

1. The duty of being alive to the real state of the night. Let us discern the signs of the times. It is not rash, nor foolish, nor presumptuous so to do. It is our duty, as men in a land of enemies—a day of evil.

2. The danger of inattention to the signs. We are sure to stumble and go astray. We shall get bewildered. We shall mistake friends for enemies, and enemies for friends. We shall call danger safety, and safety danger. We shall put light for darkness, and darkness for light; good for evil, evil for good. We shall daily make a thousand mistakes, and fall into a thousand snares. We shall not be able to fight the good fight, nor to wrestle with principalities and powers. We shall become a

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prey to Satan, and to the seductions of the age. We shall embrace error instead of truth, and if grace prevent not, be given over to strong delusion, that we should believe a lie.

3. The necessity of making Christ our light and guide. Other lights and guides will only lead astray. He only will conduct to the city of habitation. He is the Light of the world; He is the Wisdom of God; He is the true Sun; He is the best of Teachers; He says, Learn of me. Let us go to Him, let us find our wisdom, our light, our all in Him. Woe to us if we do not!

Art. VI.—THE LIGHTNING, AND THE SUDDEN REVELATION OF THE SON OF MAN.

How wonderful, beautiful, useful, powerful, and yet terrible, is the lightning! Electricity! who can define its nature, trace its path, fathom its mysteries, describe its beauties, recount its uses, apprehend its power, or stand before its stroke? Man, we know, uses it every day to transmit his thoughts with lightning-speed; and yet how little, after all, does he know of the mysterious agent which he constantly employs? Thus it is with light, and with many other things in nature. How small does man appear, even when surrounded with his greatest discoveries!

But electricity appears most wonderful and awful when viewed in the lightning's vivid flash, or heard in the thunder's awful peal. Who that has any taste for the sublime and beautiful, has not been filled with awful and rapturous emotions when gazing on the gentle undulations of a calm summer's evening's distant lightning, or while beholding the forked blaze which leaps from the bosom of the dark cloud at the solemn midnight hour? Then the words of Elihu are withal fitted to our lips, "Can any understand the spreading of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea" (Job xxxvi. 29, 30). "God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend" (Job xxxvii. 5). The sacred writers often refer to the lightning, and the prophets ride, as it were, on its awful wing when delivering those burning messages from that awful throne of government and glory, "out of which proceed lightnings, and thunderings, and voices" (Rev. iv. 5). Job teaches us, that

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"God made a decree for the rain, and a way for the lightning of the thunder" (Job xxviii. 26). The Psalmist testifies to the same effect: "He maketh lightnings for the rain" (Ps. cxxxv. 7). So also Jeremiah (chap. x. 13), in the same words. We are repeatedly told that it is "the God of glory who thundereth" (Ps. xxix. 3), and those effects of electric action are said to be "the voice of the Lord," and "the voice of the Almighty God when he speaketh" (Ezek. i.).

God himself discoursing to Job concerning His works, asks, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" "Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder?" (Job xxxviii. 25, 35.) Thus we are taught, while contemplating God's works, to rise to Himself, and to hold communion with Him as the great Source and Controller of all. This only will free the mind from terror and dismay, amid storm and tempest; or preserve the heart from idolatry when Nature is smiling in beauty around us. When we know the God of nature as our God in Christ, we shall be able to sing amidst the lightning's blaze or the thunder's roar—

"Beautiful flashes! your transient gleam
To some the red hand of God's wrath doth seem,
And their lips grow pale as they upward gaze
On the strange wild course of your opening blaze!
But to me ye speak from yon thrones of jet,
Of mercy rejoicing o'er judgment yet;
For the favours ye scatter as on ye wend,
The strength of your terrors by far transcend;
And the hand that thus ruffles the enemy's calm,
Bears Calvary's print on its bleeding palm."

The value of lightning conductors is well known; many ships and buildings have been saved by them. And, thanks to infinite love, there is a method by which the lightning flash of God's wrath may be averted from those who feel they deserve it. Get beneath the cross—ever cling to it; living and dying nestle there, and no bolt from heaven shall strike, while the fiery darts of hell shall fall quenched on the shield of faith in the great propitiation.

Special manifestations of God have been accompanied by lightnings and thunders. It was so at the deliverance of Israel from Egypt (Ps. lxxvii. 18). At Sinai, also, "there were thunders, and lightnings, and a thick cloud" (Exod. xix. 16, xx. 18). In that sublime song, where David celebrates his deliverance by God out of the hand of all his enemies, he thus describes the Divine appearance—"Through the brightness before him were coals of fire kindled. The Lord thundered

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from heaven, and the Most High uttered his voice. And he sent out arrows, and scattered them; lightning, and discomfited them. The channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils. He sent from heaven, he took me; he drew me out of many waters: he delivered me from my strong enemy, and from them that hated me; for they were too strong for me" (2 Sam. xxii. 13–18).

Doubtless a greater than David is here; and the ultimate fulfilment of this sublime passage refers to a period yet to come, and on which we shall most especially dwell. Then Ps. cxliv. 5, 6, will be fulfilled, in the discomfiture of all who make war with the Lamb and His army. "Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Celestial beings, whom God "maketh a flame of fire" (Ps. civ. 4), and whose appearance, words, and actions, may well be compared to the lightning's flash for suddenness, brevity, and directness, sometimes had the appearance of lightning, as in Matt. xxviii. 3, "His countenance was like lightning." Thus was it with that glorious one who appeared to Daniel—"His face was as the appearance of lightning, and his eyes as lamps of fire" (Dan. x. 6; see also Judg. xiii. 6). In Ezekiel's description of "the glory of God," we are told respecting the living creatures, that "their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning" (Ezek. i. 13, 14). These doubtless are the same as Rev. iv. and v., and symbolise the redeemed Church. It may be that the mysterious and awful vision of Ezekiel is intended to describe the power and activity for ministry and service with which the Church of Christ shall be endowed when raised from the dead, "gathered together unto Him," and fashioned like unto His glorious body, "according unto the working whereby He is able even to subdue all things unto Himself." But the greatest and most practical thought suggested by God's Word, in connexion with the lightning, is found in the language of the Saviour, who uses it to set forth His own second glorious appearing: "Wherefore if they say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth

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even unto the west; so shall also the coming of the Son of man be" (Matt. xxiv. 26, 27). "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (Luke xvii. 24). The connexion in which these words occur should be diligently studied. In both evangelists, the Lord is referring to the many false rumours which will be rife in those terrible times of tribulation which will precede His advent, and warns against giving heed to them. The caution is necessary even *now*. If we would have right views of the doctrine of the second advent, we must simply receive God's testimony, and turn a deaf ear to man's reasonings. There are many things now said respecting the Saviour's coming in the clouds of heaven, concerning which the Scriptures say, "*Believe them not.*" Some assert that He came and fulfilled all His own glorious prophecies at the destruction of Jerusalem. Many assert, most positively, that He will not visit our earth in person for many thousand years, the millennium must come first; while some carry out those principles to the full extent, and say that He will never come at all in person—His coming is at death—and that *then* is the judgment and the resurrection. A few, who are zealous advocates of His personal appearing and glory, assert that His coming will be *secret*. Some have asserted that He will come as a thief, and steal away his Church privately; forgetting, it would seem, that "the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God;" and, again, "the trumpet shall sound, and the dead shall be raised" (1 Cor. xv.). Others, who apply the figure of "the thief" to another period, yet assert that "the rapture of the living saints, and the resurrection of the dead in Christ, will be a private rather than a public occurrence"—that Christ will come and take away His saints, and leave the world for several years to go on much as before; yea, that the greatest display of this world's glory will be *after* the Lord has come, and the saints are removed. This novel doctrine, which is associated with others equally novel, is opposed, we think, to the plain teaching of Scripture; and it would seem as if the Lord's warning in Luke xvii. 23, 24, was framed on purpose to caution us against entertaining the idea of "privacy," as regards His second glorious appearing. A distinction has been made by some, between "the *coming*" of the Son of man, and "the *day*" of the Lord; but it should be observed, that while Luke uses the term "*day*," Matthew uses the word "*coming*." We find the same interchangeableness of expression in 2 Peter iii.

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4, 10; 2 Thess. i. 10, with 2 Thess. i. 8; see also Phil. i. 6, with iii. 20, 21; 1 Cor. i. 7, 8, and other places.

The *manner* of the Lord's next appearing will be as the lightning for *suddenness*, *splendour*, and *pervading power*. "In an hour when we think not, the Son of man will come." "The day will come as a snare on those who dwell on the earth." "Behold, I come as a thief." There will be no warning for the world to mark. There will be the signs for the wise—the budding fig-tree for the observant. On the world, that day, and that appearing which introduces it, will come as a thief. In a moment the heavens will open, and "the Lord Jesus shall be revealed with His holy angels;" He will "come with His holy myriads." The sun will turn pale before the insufferable splendour which will beam from His own glory, His Father's glory, and the glory of His holy angels. There will be no need for any one to tell his fellow that the Lord is in the desert or in the secret place; for "every eye shall see Him;" even as the vivid lightning is seen when it bursts from the cloud, so shall HE be seen. "His glory shall cover the heavens, and the earth shall be full of his praise;" for wherever over earth's surface redeemed dust has been sown, it shall awake and sing. The glad shout from above, heralding the coming One, shall be echoed from below. Partaking of His lightning-like power and swiftness, in a moment, in the twinkling of an eye, the dead shall be raised and the living be changed. All shall meet the Lord in the air, and so be ever with the Lord.

"Soon shall thou break thy chain; the grovelling worm
Shall find his wings, and soar as fast and free
As his transfigured Lord, with lightning form
And snowy vest:—such grace He won for thee,

"When from the grave He sprung at dawn of morn,
And led through bounding air the conquering road,
Leaving a glorious track, where saints new-born
Might fearless follow to the blest abode."

And then shall begin the *destructive* and the *purifying* process. Israel, rescued from the jaws of deserved destruction shall "look to the pierced one," and the Lord "strong and mighty in battle, shall travail in the greatness of His strength," pleading their cause as one "who is mighty to save." "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." The Antichrist and all his proud helpers shall fall; "the breath of the Lord's lips" (Ps. xviii. 8) shall slay "the wicked one" (Isa.

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xi. 4). Yea, "the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming" (2 Thess. ii. 8). Then Satan, whom the Lord saw "fall like lightning from heaven" (Luke x. 18), shall be bound and cast out (Rev. xx. 1). In connexion with these events such passages as Rev. viii. 5, xi. 19, xvi. 13, will receive their accomplishment. Then amid "voices, thunderings, and lightnings," will be heard the solemn declaration, "It is done"—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Thus shall He who will come as the lightning, like the lightning consume and purify, nor shall the process be stayed until the new heaven and new earth shall stand forth in all their perfectness; no more death, no more curse, no more sorrow, or crying, but all pure, all bearing the impress of the great Purifier, even as it hath borne the impress of the great defiler.

Suddenness has heretofore characterised the Lord's movements with regard to our earth. It was after many thousands of years of preparation, prophesying, typifying, and waiting, that in an unexpected moment, and to very unlikely persons, "the glory of God" flashed down on earth; an angel stood proclaiming "The Saviour is come, the Messiah is born;" and a multitude of the heavenly host sang their glorious anthem. And when the Lord had finished His great work on earth, it was while He was talking familiarly with His disciples that He lifted up His hands to bless, and while blessing, was parted from them. It was to them like the whirlwind's rushing car, which caught away Elijah from Elisha; and the apostles seemed filled with greater amazement than even Elisha; they stood "gazing unto heaven," as if they would gaze on for ever. It may be that they thought thus, "What, the Lord gone, and the kingdom not restored to Israel; the earth still under the curse; Satan yet on his throne; Death reaping his harvest!" But hark! celestial voices call for their attention. "This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yes, He will come in person, come on the glory cloud, come suddenly and unexpectedly, come to the same spot, even Olivet (Zech. xiv. 4). Precious thought! He, this *same* Jesus, will come again. He may tarry long, but He will not forget—He cannot change. It is impossible that He should cease to love, cease to be faithful, or cease to feel an interest in our world. He has sown in tears, He will come to reap in joy. He has been on earth the *good* Shepherd, He is in heaven as the *great* Shepherd, and He will come again as the *chief* Shep-

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herd. He went away as the Son of man with our nature; that very nature He still wears; and He will come again with His glorious body and true human heart. Let us, then, attentively give heed to His *last* words before He went to heaven, and bear witness for Him everywhere, untiringly spreading His truth (Acts i. 8). Let us equally heed the *first* words from heaven after His ascension, and look for Him to come again. What two precious words are these—*work* for Jesus, *wait* for Jesus! This is our blessed calling, "to serve the living and true God, and to wait for His Son from heaven." "Blessed are those servants whom the Lord when he cometh shall find so doing"—ever *working* for the household, and *waiting* for the Master.

But there is one thing in which the Lord's coming will be *unlike* the lightning. The lightning flashes from heaven the one moment, and disappears the next. We can scarcely say, "There it is!" before we have to say, "It is gone!" In a moment it lights up the landscape—mountains, forest, towers, are seen in clear outline by the unearthly blaze; the next, all is involved in deeper gloom than before, awaiting another flash. It will not be so with Jesus at His second glorious appearing. When the angels had announced His first coming to our earth, they departed again to heaven, while silence and gloom settled down on Bethlehem's plains as deep as ever; but the Babe, the subject of these songs, still "lay in the manger." He came to do a glorious work on earth, and He would not leave till that work was finished. He stood on Olivet after His resurrection, He surveyed Bethlehem, Nazareth, Capernaum, Jerusalem, Calvary, Joseph's tomb, and saw, *everywhere* and *always*, God glorified, and the law honoured. He saw redemption completed, sin atoned for, hell conquered, and death abolished; and with exulting heart He left our world, rising with His honourable scars and precious blood to the throne of God, fully purposing to return to earth again, to accomplish His work of triumphing, as completely as He had done His work of suffering. And He *will* come in all the strength of omnipotent love, and with all the resources of Deity at His disposal. Yea, the Son of man will be "*revealed.*" He will not only, like the vivid lightning, be the *Revealer*, and cause everything to be seen in His light (and how different will all things then appear!) but He will be the *Revealed* ONE. He will be revealed from heaven (2 Thess. i. 7). "The appearing of Jesus Christ" will be "the *revelation* of Jesus Christ" (1 Pet. i. 7, 13). Thus the Lord also having spoken of His sudden appearing as the lightning flash in Luke xvii 24, speaks just after of "the

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day when the Son of man is *revealed*" (ver. 30). Yes, He will come to earth again, not to dwell, as before, in lowliness, but still to have a real connexion with a spot so dear to Him. "His feet will stand on the Mount of Olives." The footsteps of God's anointed will be again on our earth, and it will "shine with His glory" (Ezek. xliii. 2). He will have a throne on the earth, even the throne of His father David (Isa. xxiv. 25, ix. 6, 7, Micah iv. 7), though His more permanent dwelling will be with His glorified ones in the heavens, when they with Him shall "reign over the earth" (Rev. v. 7, 8). And

"What a bright and blessed world,
  This groaning world of ours will be,
When from its throne the tempter hurl'd,
  Shall leave it all, O Lord, to Thee.

But brighter far that world above,
  Where we as we are known shall know;
And in the sweet embrace of love,
  Reign o'er the ransom'd earth below."

Thus the glory which Jesus will bring with Him shall *abide* on the earth—the glory of grace, the glory of beauty, the glory of knowledge, of order, of liberty, of purity, of peace. The glory of Solomon, His type, was but as a lightning flash, or as a meteor's glare, compared to the days of the Prince of Peace, the true Solomon, the Father's Beloved. Thus it has been with all man's greatness; a fading flower, a flash of light, a pleasing dream, followed by withering darkness and bitter disappointment, truly picture it forth. But "*He* shall be as" the light of the morning—"a morning without clouds." True, His *day* will come on earth suddenly. Out from the deepest gloom shall a bright morning leap. It shall be "the day of the Son of man." Ah, it is a solemn but glorious event for which we look! Sometimes, during summer storms, a flash of lightning seems awhile to linger over us, as if it wished to remain. How entranced and awe-stricken do we feel as we look at its majestic quiverings!—we wish but almost dread its stay. Now just suppose that on some dark, dark night, all at once, from all parts of the heavens, above, around, and from below the horizon, one simultaneous blaze of lightning was to burst forth, with an intensity greater than ten suns; and suppose that it remained in its dazzling effulgence only a few minutes, what astonishment would seize on us! Yet what will this be to "this coming of the Son of man?" The accompaniments of His coming will, we may expect, exceed all we have supposed. Hark to two descriptions (there are many more): "A fire goeth before him, and burneth up his enemies round

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about." "His lightnings enlightened the world, the earth saw and trembled" (Ps. xcvii. 3, 4). "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. l. 3, 4). Now, mark one point in these passages; it is the most solemn feature of the whole. A living PERSON is in the centre of all this terror and glory, even as in Ezekiel's vision (chap. i. 26). One "whose eyes are flames of fire, and His feet like unto fine brass," is there. He is come to scrutinise, to judge, to separate. He is come to save and to destroy, to vindicate and to condemn, to receive to Himself and to put away for ever from hope. "Who may abide the day of his coming? or who shall stand when he appeareth; for he is like a refiner's fire, and like fuller's soap." "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." Then the dross shall be destroyed. All tinsel will perish. "Wood, hay, and stubble," must be consumed. Then *reality* alone will survive; all disguises will be swept away. False professors will be detected, and true believers *manifested*, being then perfectly purified and fit for the abiding presence of Him who is the "HOLY ONE."

In the prospect of that day of disclosure, and while looking for the revelation of the Son of man, let us give good heed to the loving counsels of one who saw His glory and loved His appearing. "And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming." Let us watch against making ought our portion, or rest, or employment, which "*the day*" will disclose to be naught, and the Lord's coming consume. If we look, indeed, for His glorious appearing, we must not "mind earthly things," but have our citizenship in heaven, and ever seek grace to act here as those who belong to a heavenly country, and who are travelling home to the possession thereof. And surely the thought that this great inheritance is the provision of infinite love, while our desert is the lake of fire—that our title and meetness are all of grace—and that the Lord's glory stands connected with our holiness and devotedness, should be all-sufficient arguments why we should be a peculiar people zealous of good works.

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Notes on Scripture.

SKETCHES OF PROPHECY, No. V.—PSALM II., QUOTED IN ACTS IV. 25, 26, XIII. 33, HEB. I. 5, V. 5, REV. II. 27, XII. 5, XIX. 15, AND PROBABLY REFERRED TO IN MATT. III. 17, XVII. 5.

Contexts in quotations, Matt. iii. 13–17, xvi. 27–xvii. 8; Acts iv. 23–30, xiii. 23–33; Heb. i. 4, 5, v. 4–6; Rev. ii. 26–28, xii. 1–5, xix. 11–21.

The speaker, Jesus the Son of God, Ps. ii. 7; Luke i. 35.

The decree, Ps. ii. 7.
God's everlasting purpose of exalting Messiah, His Son, Prov. viii. 22, 23; Eph. i. 20, 22; Matt. xxviii. 18.
And His people, in Him, Eph. i. 4, 11; 1 Pet. i. 3, 4.

The announcement, } Ps. ii. 7.
Sonship, }
Fulfilled in Jesus, Matt. iii. 17; Heb. i. 5.
When baptized with the Holy Spirit, Matt. iii. 16; Dan. ix. 24.
God's approval of Jesus, Matt. iii. 17; Ps. lxxxix. 20, 27.
Fulfilled in Israel, Jer. xxxi. 9; Ex. iv. 22.
God's approval of Israel, Ezek. xx. 40, 41.
In Jesus, Jer. xxiii. 6.
Made known to them when baptized with the Holy Spirit, Ezek. xxxvi. 25–28.
Fulfilled in believers, Eph. i. 5; 2 Cor. vi. 17, 18.
God's approval of believers, } Eph. i. 6.
In Jesus, }
Made known to them when baptized with the Holy Spirit, Rom. viii. 14–16.

The invitation, Ps. ii. 8.
Jesus' confidence in it, John xi. 42.
The believer invited to ask, Matt. vii. 7.
His confidence, 1 John v. 14, 15.

The promise, Ps. ii. 8, 9.
Predetermined, Rev. xii. 5; Ps. viii., with 1 Cor. xv. 27.

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Yet in answer to prayer, Ps. ii. 8; Ezek. xxxvi. 37.
Jesus to reign universally, Ps. ii. 8, lxxii. 8, 11; 2 Sam. xxiii. 3.
to inherit, Ps. ii. 8; John iii. 35; Matt. xxviii. 18.
to possess, Ps. ii. 8; Gen. i. 26, iii. 17–19; Col. i. 20; Eph. i. 14; John v. 27.
to destroy enemies, Ps. ii. 9; 2 Thess. i. 7–9; Rev. xiv. 19, 20; Isa. lxiii. 1–4.
Believers to reign with Jesus, 2 Tim. ii. 12.
to inherit, 1 Pet. i. 4; Ps. xxxvii. 9; Matt. v. 5.
Because, being in Him, they are joint-heirs with Him, Rom. viii. 17.
to possess, Heb. xi. 39, 40; Rev. vii. 15–17.
to destroy, Mal. iv. 3.

The exhortation, Ps. ii. 10–12.
Jesus the true wisdom, Prov. viii. 1, 23; 1 Cor. i. 30.
The believer is wise, 1 Cor. iv. 10.
Because in Jesus, 1 Cor. iv. 10, with i. 30.
Made so by reception of truth, 2 Tim. iii. 15.
Service of God is wisdom, Ps. ii. 11; Job xxviii. 28; Ps. cxi. 10.
Through the Son, the Mediator, Ps. ii. 12; Isa. ix. 6.
God's Son revealed of old, Ps. ii. 12; Prov. xxx. 4.
Believers to rejoice in service, Ps. ii. 11; Phil. iii. 3.
Through the Son, Ps. ii. 12; Rom. v. 2.

The warning, Ps. ii. 12.
Anger of the Son, Ps. ii. 12; Rev. vi. 16.
Destruction in consequence, Ps. ii. 12; John xii. 48; 2 Thess. i. 9.

The rejection, Ps. ii. 1–3.
Of the anointed, Messiah, God's Son, Ps. ii. 2.
At first advent.
By heathen, Gentiles, people, Jews, kings, Herod, rulers, Pilate, } Acts iv. 25–27.
Throughout this dispensation, Isa. liii. 3; Luke xix. 14; 1 Cor. i. 23.
At second advent.
By Gentiles, nominal Christians, Rev. xvii. 12–14; Luke xviii. 8; 2 Thess. ii. 3, 4.
At end of millennium, Rev. xx. 8, 9.

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The redemption, Ps. ii. 7.

The atonement, Acts xiii. 27, 28, 33, } Heb. ix. 12.
The resurrection, Acts xiii. 30, 33, } Rom. i. 4,
The divinity, Heb. i. 5, } Rom. i. 4,
The priesthood, Heb. v. 4, 5,
The completion, Isa. lxiii. 4,

The waiting, Ps. ii. 12.

Trust in Messiah while absent, Rom. x. 11.
To be exercised until His return, Matt. xxv. 13.
Believers do trust in Him, Phil. i. 6; 2 Tim. i. 12.

The destruction, Ps. ii. 4, 5.

Because of refusal, Prov. i. 24–28; Eph. v. 6.
In wrath, Mal. iii. 2; 2 Thess. i. 9; Rev. xiv. 18–20, xix. 15, xx. 9.

The reign, Ps. ii. 6.

According to promise, Ps. ii. 8, 9; Matt. xvi. 27–xvii. 8.
The king, Ezek. xliii. 7; Isa. ii. 3, xxiv. 23, } Rev. xii. 5.
The shepherd, Ezek. xxxvii. 24, } Rev. xii. 5.
With believers.
Kings, Rev. v. 10, xxii. 5.
Shepherds, Rev. ii. 26, 27 (ποιμανεῖ).
The glorified man, Matt. xvii. 2; Rev. i. 16; Ezek. i. 26–28.
The Son of God, Ps. ii. 7; Matt. xvii. 5.
The Righteous One, Matt. xvii. 2, with Rev. xix. 8, and Jer. xxiii. 5, 6.
The Just One, 2 Sam. xxiii. 3.
The Mediator, Matt. xvii. 7.

The mission, Ps. ii. 10–12.

Jews the missionaries, Isa. lxvi. 19, xl. 9.
The world converted, Zech. viii. 23; Hab. ii. 14.

Luke XXIV. 53.

"*And were continually in the temple praising and blessing God.*"

He means, that from the day of the Lord's resurrection forward, until they received the promise of the Father (during which time they were commanded to remain at Jerusalem), they openly frequented the temple and offered their praises and thanksgivings to God. A striking effect of the grace of Christ! They no longer closed the doors when they met, *for fear* of the Jews.*

* It is remarkable that when the disciples assembled on the eighth day after the Lord's resurrection, the apostles are not represented as having

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Although they were known to be the disciples of Jesus, and were surrounded by His enemies, and theirs for His sake, they appeared without disguise, in that very place where they could not fail to be seen and known.

Those who limit the application of this verse to the short interval between the Lord's visible ascension and the day of Pentecost, leave us to conjecture what were the emotions and employments of the apostles during the forty days following the resurrection. But no violence is done to the language by extending it, as we do, to the whole interval between the day of the Lord's resurrection and the Pentecost. On the contrary, it is the plain and obvious interpretation, and the only one which adequately represents the power of Christ over the minds and hearts of the apostles.

John XXI. 1.

"*After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.*"

The manifestations before spoken of were made in Judea, and in or near Jerusalem. That of which the evangelist now speaks, occurred in Galilee. The time of it is not stated, but we may infer that the feast of the Passover was ended, and that the disciples generally had left Judea for their homes in Galilee, where the Lord had promised to meet them (Matt. xxviii. 7, 10, xxvi. 32; Mark xiv. 28).

It would be fruitless to inquire why he appointed Galilee as the place of gathering for all His disciples. Perhaps He did it because most of His disciples were from that province (Acts ii. 7). It is not improbable that the apostles mentioned in this chapter had gone thither in obedience to this command, or were on their way from Jerusalem to the mountain Jesus had appointed (Matt. xxviii. 16). The manner of the Lord's appearance on this occasion, and the circumstances of it, are related with much particularity, for some reason not explained. It does not fall within the scope of these notes to enter minutely into the contents of the chapter, the style of which is very peculiar. We observe in general that John, who was present, and an eye-witness of what he relates, is the only evangelist who mentions this appearance. Thomas, the doubting disciple, was one of the party. Nathanael, it is probable, is the apostle elsewhere called Bartholomew. Peter, and

closed the doors of the house or apartment where they met, *for fear,* but rather, as we may suppose, *for privacy.* The reason why the evangelist mentions that the doors were shut on this occasion, is to shew the surprising manner of the Lord's appearance to Thomas. It was one of the things which convinced him; and it agreed perfectly with the manner of His appearance a week before, an account of which he had no doubt heard. Accordingly, in describing the first appearance, the evangelist tells us explicitly, that the motive for shutting the doors was *fear of the Jews,* but in describing His second appearance he assigns no motive for the act, yet mentions the fact as in itself important for the reason already suggested.

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James the brother of John, and two other disciples whose names are not mentioned, made up the party. Some of them, probably all of them, were fishermen by calling, and to supply their necessities (and perhaps those of other disciples) while waiting for their Lord's appearance, they resorted to their former avocation. They entered the little vessel at evening, as we infer from the narrative (ver. 3, 4). At day-dawn the Lord appeared to them, standing on the shore, but was not recognised at first by any of the party, either by the eye or the ear, owing to the dimness of the light, or the distance, which was not less than one hundred yards, or eighteen rods, even if He stood at the water's edge. His inquiry, "Have ye any meat?" was understood by them to refer to fish, as is plain from the sixth verse.*

The haul they made at His bidding being very extraordinary, if not miraculous, was the means of His recognition. Naturally would it remind them of a similar occurrence near the beginning of our Lord's ministry, which had greatly astonished them (Luke v. 4–11). John was the first to know Him. He tells his thoughts to Peter, perhaps in the hearing of the others, but that is not said. Immediately they made for the land, but the ardour of Peter did not allow him to wait the slow progress of the boat. Girding himself hastily with his fisher's coat,† he plunged into the water and swam ashore, leaving his fellow-disciples to draw in the net.

We are not told whether Peter approached the Lord before the others landed, or if he did, what words, if any, passed between them. When all had come to the land, they saw a fire of coals and a fish laid thereon. At the command of Jesus other fish were brought, and their morning meal prepared, consisting of bread and fish. But whence the bread? Was it miraculously produced? Although it is not expressly affirmed, we regard the whole preparation of the repast as miraculous, and designed to remind them of their first call to discipleship (Luke v. 4–7), and thus to add a proof of another kind confirmatory of the proofs already given of the identity of His person.

Until this time, not a word is spoken to Him by any of the apostles, if we except their answer to His inquiry from the shore, before they knew Him. The majesty of His person (Erasmus suggests) had taken from them their usual confidence. We prefer, however, another explanation. Evidently they regarded Him as they would have regarded an angel come from the invisible world. He had spoken of Himself as being no longer with them (Luke xxiv. 44). A feeling of awe per-

* Προσφάγιον, from Προσφάγειν, signifies whatever is eaten with bread, especially fish. The word *ὀψάριον* (or *ὀψωνιον*) in verse 9 is translated fish. The *ὀψον*, from *ἑψω*, *coquo*, signifies *παν το πυρι κατασκευασμενον εἰs ὀδωδην*. See Beza *in loco*.

† The word is *ἐπενδύτης*, which signifies commonly an overcoat (*το ἱματιον ἐπανω*.—*Suidas Lex*. See 1 Sam. xviii. 4, in LXX.) Some suppose that it means *shirt* in this place, because in the next place it is said Peter was naked, which is not a sufficient reason. In his eagerness to get to the shore, Peter would naturally be content to put on his outer garment only, even if he were accustomed to wear others underneath it, and they were at hand.

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vaded their minds, rendering them incapable of familiar intercourse with Him. Hence, as we suppose, the reason, in part, of the manner in which He approached Cleopas and his companion. Hence, too, the disciples are represented almost always as silent when conscious of His presence.

It is remarkable that neither Matthew nor Mark record a word as having been addressed to Him by any of the disciples after His resurrection. Nor does Luke in his Gospel, with the exception of the words of Cleopas. Mary Magdalene could tranquilly address Him while she supposed Him to be the gardener; but after she knew Him she could only exclaim, "Rabboni." Besides what Mary said, the evangelist John records only the confession of Thomas and the answers of Peter to the thrice-repeated question, "Simon, son of Jonas, lovest thou me?" and his inquiry concerning John hereafter to be noticed.

At the meal thus miraculously prepared, not a word was spoken by any of the apostles, though they received the food from the Lord's hand (ver. 13). "None of them," says John, "presumed so much as to inquire of Him who he was, for they knew Him," and regarded Him as a visitor from the heavenly worlds.

John XXI. 14.

"*This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.*"

The evangelist means, this was the third appearance of the Lord to the apostles whom He had chosen as the witnesses of His resurrection. We have seen He appeared—(1.) To Mary Magdalene, John xx. 17; Mark xvi. 9. (2.) To the company of women returning from the sepulchre, Matt. xxviii. 9, 10. (3.) To Peter, Luke xxiv. 34; 1 Cor. xv. 5. (4.) To Cleopas and his companion, Luke xxiv. 15. (5.) To the eleven, with the exception of Thomas, and perhaps Peter, on the evening of His resurrection, Luke xxiv. 36; John xx. 19. (6.) To the eleven, when Thomas was present, John xx. 24. Consequently this appearance, which John calls the third, was in fact the *seventh* if all are enumerated, but the *third* if we take into account only the appearances to the apostles collectively. To such only does John refer in this verse; for he excludes from his account the appearance to Mary Magdalene, which he had also mentioned, John xx. 16, 17.

The circumstances of this appearance were so convincing, that not a doubt could remain upon their minds, if any existed before (ver. 12). We note particularly the manner of His appearance at a distance, His calling out to them from the shore, the question He put to them, making the impression upon their minds, perhaps, that He wished to buy of them. Then the miraculous draught of fishes, and when they reached the shore, the fire, the fish, the bread, and more than all, His familiar form and countenance, the tones of His voice, His actions, His whole deportment—and perhaps, also, the very wounds of crucifixion still appearing fresh

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in His hands and His feet. Such were the grounds of their judgment, by which we may know that they could not be mistaken or deceived.

We must not suppose, however, that this appearance of the Lord was merely or chiefly to convince the apostles of the reality of His resurrection, although it served that end. We may apply the same observation to that last noticed (John xx. 24).

Peter as well as Thomas had grievously sinned, and it was the kindness and condescension of the Lord which determined the time and the circumstances of both these appearings. It was to shew this, that the evangelist has so minutely recorded them.

John XXI. 15–19.

This conversation having passed in the presence of the other apostles, none of them could doubt the corporeal presence of the Lord Jesus. But it is chiefly important to observe how tenderly the Lord reminded Peter of his great sin, how graciously He assures him of pardon by restoring him to his office, and instructing him in his duty! How comforting, also, to this apostle was the assurance that henceforth, during a long service, he at least, whatever others might do, should remain faithful even unto death—that not even the pains of crucifixion should thereafter extort another denial of his Lord. Such information is seldom given to man. Peter was the only one of the apostles to whom his personal history was foretold. His martyrdom is foreshewn, as a proof and example of his future fidelity—not to gratify curiosity, although it had the effect of exciting it in the mind of this apostle.

John XXI. 20, 21.

"*Then Peter turning about, seeth the disciple whom Jesus loved following. . . . . Peter seeing him saith to Jesus, Lord* (οὗτος δὲ τί), *what shall this man do?*" (or rather, "This man—what?" that is, What shall he suffer?)

The questions the Lord had put to Peter, and the answers drawn from him, emboldened him voluntarily to make this inquiry, which is the first any of the evangelists have recorded. It was characteristic of this apostle, when impelled by his curiosity, to break through restraints which were felt by the others. But it was not for Peter to know what would be the end of John's earthly career. His curiosity was untimely. Our Lord's reply was constructed so as to withhold all information, except that He himself was the sovereign disposer of John's life.

John XXI. 22.

"*If I will that he tarry till I come* (τί πρός σε), *what is that to thee? follow thou me.*"

As if he had said: If it be my pleasure to continue John in my ser-

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vice on earth until I come again in my kingdom, that concerns thee not. Let it be enough for you to know your duty and your end.

This answer gave occasion to a false report among the brethren, which John thought it necessary to correct. The seven who heard the words of Jesus, repeated them perhaps incorrectly to others, who understood them as a positive affirmation that the beloved disciple should not die; thus bringing his end into marked contrast with the predicted end of Peter. It was a misrepresentation of the Saviour, and calculated to cast discredit on his prophetical character at the death of John. For this reason, John is careful to record the very words of Jesus, as the best means of correcting the error; and this was probably one of the reasons for adding the last sixteen verses to this chapter.

John XXI. 23.

"*Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him* (Peter), *He* (John) *shall not die; but* (he said simply), *If I will that he tarry till I come, what is that to thee?*"

Dr Adam Clarke says, that for nearly eighteen centuries the greatest men in the world have been puzzled with this passage. We doubt whether the difficulty has been felt so long; and, indeed, that there is any difficulty in the passage itself, when considered in its proper connexions.*

Had these brethren thought that the coming of which the Lord spoke was not to occur until after the lapse of many centuries, it is not to be supposed they could have put such an interpretation upon His words. But assuming (as the early Christians did), that His advent in His kingdom was near, and that it might be expected, at latest, within a period not greatly exceeding an ordinary lifetime, they might easily convert the hypothetical expression, "If I will that he tarry till I come," into an affirmation of the purpose. Had they believed, as Dr Whitby and other modern divines have taught the Church, that a thousand, or two thousand, or three thousand years, at least, must intervene between the Lord's ascension into heaven and His final coming, they would have found it difficult to reconcile the assurance of so long a life with the favour, in other respects, shewn to the beloved disciple. To live so long in the body, under infirmities ever increasing with years, and to be absent all the while from the Lord, would not have been esteemed by them such a token of love as the gracious Saviour would shew to this highly-favoured disciple.

We observe here the same reserve that characterised all our Lord's

* Erasmus found no difficulty in explaining the passage or accounting for the mistake of the brethren. He paraphrased it thus: "Ortus est igitur ex hujus occasione sermonis, inter discipulos rumor, quod discipulus ille, Jesu dilectus, non esset moriturus violentâ morte, sed permansurus in vita, donec rediret Dominus, &c., *quod omnes tum brevi futurum opinabantur*," &c.

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replies concerning the times and seasons. The supposition or hypothesis which he makes, that such *might be His* will for aught that Peter could know, implied that His advent might occur within the lifetime of some of that generation. The idea thus hypothetically admitted is utterly irreconcilable with the view now generally entertained of a thousand years to precede the second coming of Christ.

Reviews.

The Oblation and Temple of Ezekiel's Prophetic Visions, &c. By Wm. Hewson, M.A. London. 1858.

The varied and discursive nature of this volume prevents a detailed examination of its contents. We differ, moreover, so widely from the author, and on so many points, that we think it better not to enter upon a discussion. The author is much too figurative for us.

A Choice Book for the People of God: or, Scripture collated with Scripture. Second Edition. London: Wertheim and Macintosh. 1859.

This is a book of *texts*, not arranged in any particular order, but merely set in couplets, the one against the other, so that each casts light upon its fellow—light often very brilliant, and sometimes quite unexpected.

The Titles of Jehovah: a Series of Lectures. To which are added, Six Lectures on the Christian Race. By the Rev. J. W. Reeve, M.A. London: James Nisbet and Co. 1858.

From these simply scriptural and fervent-spirited lectures, we select the following passage, as bearing on a portion of the prophetical word—the temple of Ezekiel:—

"Before we proceed to consider the title, 'Jehovah-shammah,' which the margin informs us is the original of the phrase, 'The Lord is there,' it will be right, perhaps, to say a few words on the portion of Scripture with which the text stands connected.

"This portion of Scripture includes the last eight chapters of Ezekiel; and is confessedly one of the difficulties of Scripture. It contains some things 'hard to be understood;' but we must distinguish as to where the difficulty lies. Not, assuredly, in the chapters themselves; which are a simple, intelligible description of a city containing a temple, having a priestly ritual. This is not very difficult to understand; but the difficulty lies rather in attempting to explain *how*, and *where*, these things shall be in the dispensations of God. If we compare this portion of Scripture with others, in some respects similar, in the hope of reconciling them, it is quite beyond our power to do so; but although *we* cannot reconcile them, it does not follow that they cannot be reconciled. If the renewal of sacrifice seems at variance with 'Christ's one sacrifice for sins for ever,' the believing these chapters to

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contain merely a representation of spiritual worship seems not less difficult. If the literal interpretation contain difficulties, the spiritual is not free from them. So the most becoming course appears to be, to lay aside preconceived notions; to take this portion of Scripture as it stands, humbly acknowledging we cannot reconcile it with other parts; but patiently waiting for the explanation which God will soon give of this, as well as of other portions of His Word; believing it to be true of some of His *words*, as of some of His *acts*, 'What I do, thou knowest not now, but thou shalt know hereafter.'

"There can be, I think, no doubt that it applies particularly, perhaps wholly, to the Jew; and is therefore not applicable to those who are believers now; and who, if 'quick,' at Christ's coming, will be 'caught up in the clouds, to meet the Lord in the air,' and so 'be ever with Him;' and who, if first called to pass through the valley of death, will be among those whom God shall 'bring with Him.' But although there may be difficulties connected with the city in the context, there are certain things clear with respect to that city of which the believer in Christ now is destined to be an inhabitant. Brethren, there is a city, declared to be the believer's blessed portion and habitation, of which it may be truly said, 'The Lord is there.' It is that spoken of in Rev. xxi. 2. It is 'the holy city, new Jerusalem'—the city of God. The same the Old Testament saints looked for,—the 'city which hath foundations, whose builder and maker is God'—the city wherein is no temple, 'for the Lord God Almighty and the Lamb are the temple of it.' It is that which, ordinarily, is called heaven; but which is spoken of, in one respect, with a distinctness which cheers the heart of a believer—namely, *as the place where the Lord is.* This is heaven to the believer,—'To be with Christ' where He is—to 'see Him as He is'—to 'be like Him'—to 'behold His glory which He had with the Father before the world began.' This is the blessed prospect of the believer, and with this he is satisfied.

"Let us consider this city of which it may be said, 'The Lord is there.' When we look at Rev. xxi. 2, we see 'the holy city, New Jerusalem,' is spoken of as the Bride, the Lamb's wife; that is, the whole body of believers: where the place is put for the people who dwell there. We have an illustration of this form of speech in Heb. xii. 22, 23, where Paul speaks of 'the city of the living God, the heavenly Jerusalem, the general assembly and church of the first-born;' or still more aptly in Mark i. 33, 'And all the city was gathered together at the door;' and again, in Acts xiii. 14, 'And the next Sabbath-day came almost the whole city together to hear the Word of God,' where we clearly understand what is meant by the city,—all the people of that city. So by 'the city of God' is meant all God's believing people,—'the whole family named of Christ in heaven and earth'

"Now, of this city, of which part have crossed the flood, and part are still militant here on earth, it is the believer's privilege to know, that the Lord is not more really with those who have finished their course and have entered in through the gates, than with those who are still warring in the body of this flesh. The Lord is with His Bride during the time she is being prepared and adorned for her Husband; for it is He who disciplines, and trains, and fits her for Himself. The Lord is with His Church now, whatever may be her state, as truly as He will be hereafter for ever!"

The Saints' Inheritance; or, The World to Come. By HENRY F. HILL. Boston. 1856.

THIS is an American work, the production of a faithful expositor of the Word of God. Not many of our transatlantic brethren are mille-

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narians; but a few are. Here is one of them. We give the whole of his second chapter:—

"The opinion that there will be a millennium, and that it is about to dawn upon the world, is now as prevalent throughout Christendom as was the belief that the Messiah was about to make his appearance in the days of John the Baptist, or of good old Simeon, who had got the witness that he should not die till he had seen the Lord's Anointed; and probably no less true the one than the other.

"That delightful day, the heavenly and soul-cheering time, the glorious and blessed restitution, is now so inwoven in the heart of the Church, that it not only fires up the old man 'while leaning upon his staff' as he worships, but the 'young men who are strong in the Lord,' have the spirit of their worship quickened as they catch the melody of the holy theme. Even the children of the Church, or the young converts, unite, while the Church prays ardently for 'the set time to favour Zion to come; when the heathen shall be given to his Son for an inheritance, and the uttermost parts of the earth for a possession; when the sword shall be beat into the ploughshare, and the spear into the pruning-hook, and nation shall not lift up sword against nation, neither shall they learn war any more; and he shall reign from the river to the ends of the earth, and all shall know the Lord from the least to the greatest; for the knowledge of the glory of God shall fill the earth as the waters fill the great deep.'

"Thus prays the Church at the public ministry of the word, and in her conference meetings—at the monthly concert of prayer, and in her church-meetings—at her covenant, and her class-meetings—at the family altar and in the closet. The millennium is the theme of her orators at the great gatherings of the Church.

"The overthrow of monarchies, and the establishing of republics, are pointed to by the Christian republican as the dawning of the better day. The Evangelical Alliance, the World's Peace Convention, the World's Fair, as great social gatherings of the nations, are looked to with anxious eye as harbingers of the millennium. The opening of new fields in heathen lands for the gospel, and great revivals of religion, are hailed as its morning rays. And 'as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not,' so now there is a universal expectation of a better day about to dawn on the world. The general diffusion of knowledge, and the rapid progress of the arts and sciences, have awakened a pleasing hope of glory in the development of the powers of the human mind, beyond the stretch of the imagination to tell how great. The spread of knowledge, and especially of human rights through the world, causing the general struggle of the nations for liberty, inspires political men with the expectation that the world is on the eve of its political greatness, when all men will enjoy those 'inalienable rights of life, liberty, and the pursuit of happiness.'

"That this earth is destined to a glorious and blessed state, is the general testimony of the inspired writers. God has sworn by Himself, saying, 'As surely as I live, all the earth shall be filled with the glory of the Lord,' and He has specified a special thousand years during which the blessed, and the holy, and they only, shall live and reign with Christ; and it is a sufficient guarantee to the Church that there will be a millennium. God has spoken it, and will perform it in due time (Rev. xx. 4, 6).

But the great mass who are looking, and even praying for it, may be as sadly disappointed as the Jewish Church and the world were at the coming of the Messiah. The Jewish Church had been praying for a long time for the Redeemer 'to come to Zion.' Even as far back as the days of king Heze-

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kiah, when God said to him, 'Set thine house in order, for thou shalt die,' his great complaint was because he should not live to see Christ. Isaiah xxxviii. 10, 11—'I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years, I said, I shall not see the Lord, even the Lord in the land of the living.' His pleading was accepted, his days were extended fifteen years. Kings and priests, prophets, and holy men, have desired to see this day.

"The promise made to our first parents, that the seed of the woman should bruise the serpent's head, had been renewed to Abraham, and through his descendants had spread more or less among all nations; and in proportion to the light the expectation was universal, that the great Redeemer of mankind was about to come. 'The wise men of the east' had their attention drawn to the subject, and were on the look-out. They learned that God had announced the birth of the long expected Messiah in His providence, by the appearance of a new and wonderful star. 'And lo the star which they saw in the east went before them, till it came and stood over where the young child was.' The necessity of a Redeemer was so absolute, the expectation was so universal, and so ardent was the desire of the whole world, that one of the titles given him by Inspiration was, 'The Desire of all Nations.' And when He came He was all they could have desired; the very one they needed. Had the world assembled her wise men to have asked of Heaven some great favour, and had they raised their imaginations to the highest, they could not have asked an equal; nor could the Eternal Father have bestowed a greater.

But when the greatly desired Messiah came, did they receive Him as their Saviour? No! they were sadly disappointed in Him. He was to them as a 'root out of dry ground. He had no form or comeliness, and when they saw him there was no beauty that they should desire him. He was despised and rejected of men, a man of sorrows and acquainted with grief; and they hid as it were their faces from him; he was despised and they esteemed him not.' Even the Church who had prayed so ardently for Him to come, rejected Him. 'He came to his own, and his own received him not.' They rejected and crucified Him, saying, 'His blood be on us, and on our children.' How heaven-daring their prayer! How terrible its fulfilment on that devoted race!

"As there was a universal expectation of Christ's coming just previous to His advent, so there is now an equal expectation of a millennium about to dawn upon the world. But it is to be feared that the disappointment will be as much more dreadful than in the days of the Saviour, as the light and privilege of this age are superior.

"It will be shewn in its place, that the first step in error which led the Jewish Church to reject her long prayed for Messiah, was the losing sight of the true inheritance; but first the millennium will be more fully considered. 'I counsel thee,' says Jesus, 'to anoint thine eyes with eye-salve that thou mayest see.'"

The Tartars; or, The Ten Tribes. By GILES FLETCHER, LL.D. 1667.

THIS little book is chiefly valuable as being the work of Giles Fletcher, and as shewing the interest taken in the Jews by some in the middle of the seventeenth century. We first give the preface, by Samuel Lee:—

"Pious Reader,—Having obtained this manuscript of Dr Fletcher's from his grandson, Mr Phineas Fletcher, a worthy citizen of London, together with his kind leave to pass it into public light, give me, I pray, the liberty of a

line or two to acquaint thee that this author was a faithful agent for Queen Elizabeth, of famous memory, at the palace of the great Czar of Muscovy, and hath given us some fruits of his inquisitive travels in a book of the state affairs and customs of that large dominion. Having also collected some observations about the Tartars confining upon those territories near the Caspian Sea, composed this ensuing tract, endeavouring by some probabilities to evince that they may be the posterity of the Ten Tribes of Israel anciently carried captives by Shalmaneser into the northern mountainous crags of Assyria and Media, or at least, that they are at this day mixed among those barbarous nations, ingeniously leaving the full determination to further and future inquiries of merchants and travellers, to be discussed and argued among the learned. I shall not be bold to interpose any private conceptions, any further than that it seems to yield the best satisfaction in this point that I ever yet had the opportunity to peruse, and therefore recommend to sober and candid persons a modest and kind resentment of so modest and grave an author, and till they can light their candle at a brighter lamp, be thankfully content to follow his lantern among the Caspian straits, and the rigid tops of Scythian Caucasus, or else without noise to lie down in their home-sleepy caverns, till the righteousness of Zion shine forth as brightness, and the salvation thereof as a lamp that burneth (Is. lxii. 1), not doubting but when the Israelites have finished their appointed times of dispersion in that and other lands of their further and remoter wanderings and intermixtures, that they shall as certainly return to as ever they went out of their ancient land, for the mouth of the Lord hath spoken it.

"To which purpose I have connexed a dissertation about their first exile state, and their continuance in those and some of the adjacent regions in succeeding ages. The certainty of their return in God's due time, after the destruction of Antichrist, to a very glorious estate both spiritual and temporal, to adore our blessed Lord, the crucified Messiah, the King of kings, and Lord of lords, when the tribes of that land shall look upon Him whom they have pierced, and mourn as for an only son, and be in bitterness as for a first-born (Zech. xii. 10; Matt. xxiv. 30; Rev. i. 7); when the Lord shall make them an eternal excellency, the joy of many generations; when that people shall all be righteous, and shall inherit their land for ever;—the Lord will hasten it in his time (Isa. lx. 15, 22). Let us pray for Israel, as once that Church did for us, 'We have a sister, and she hath no breasts' (Song of Solomon viii. 8), for alas! they were cut off by the barbarous heathen, that she may prove an Amazon, or like the Scythian queen Tomyris, successful against all her enemies. If Zion be a wall rebuilt again, let us build upon her a palace of silver; if a door, let us enclose her with boards of cedar (Song of Solomon viii. 9). Make haste, O beloved Saviour, unto both the flocks of thy companions, of Israel and the nations, and be like a roe or a young hart upon the mountains of spices (Song of Solomon viii. 14). So prays an humble and hearty well-wisher to the brightness of Israel's rising."

We give Fletcher's concluding statement:—

"Such bold and arrogant spirits, with what pride of heart do they arraign His decrees, His fore-knowledge, and His holy managements of the affairs in heaven and earth! with what irreverence they *dare* to dive into the depths of God, 'who hath made all things for himself, and the wicked for the day of evil' (Prov. xvi. 4). Neither are they less imperious about the Church of Christ than the state of particular souls, in making sanctions for government in their dictatorian chair: yea, and dare to pronounce an *Apage* upon the sacred prophecies, as if needless to be studied and searched into, and by consequence needless to be written. But the Holy Ghost avers, that all Scripture 'is profitable' (2 Tim. iii. 16), and that 'whatever things are written, are penned for our learning' (Rom. xv. 4), that through patience and

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comfort of the Scriptures we might hope; and in particular, the Spirit of God proclaims them blessed and happy that read and meditate on the prophetical writings.

"They must stand in judgment before that great Master, whose sacred leaves they have contradicted and dare to affront His messages, which have taken hold of their fathers (Zech. i. 6), and in due time shall find them out. Such are they upon whom the vials are to be poured out, that blaspheme His name and His tabernacles, 'and them that dwell in heaven' (Rev. xiii. 6). But as to the saints, and such as reverence the sacred oracles, these things are a great delight, and of choice use and benefit.

"(1.) Since they are grounded upon the declarative will of God, it is their duty and practice to pray for the issue of the prophecies, which, though terrible to their enemies, are yet a promise to the Church.

"(2.) To hope for and expect the happy day of the manifestation of the sons of God (2 Pet. iii. 13), when the creature that now groans under the bondage of the wicked shall be delivered into their glorious liberty (Rom. viii. 21).

"(3.) To rejoice in the glory of the Church that is coming, and delight in the dust of Zion, mingling it with their tears to cement her rising walls with triumph.

"(4.) To sustain the present exercises and troubles with faith, patience, and joy (Rev. xiii. 10, xiv. 12), assuredly knowing, that these days of sin and sorrow hasten to a period. The ancient patriarchal Church saw not our Lord's incarnation which their children enjoyed. Our forefathers saw not the revelation and consuming state of Antichrist (2 Thess. ii. 8), which we have beheld, and the generation draws nigh, nay, some, it may be, are already born, who may see a great part of his confusion, if not his final and total ruin. There are four great works upon the wheel of Providence as yet to roll over the world,—the destruction of Antichrist, the conversion of Israel, the ruin of the Turk, and the glorious state of the Church, from the rising of the sun to his going down, when the name of the Lord of hosts shall be great among the Gentiles, and in every place gospel incense of prayer, and the pure offering of daily worship shall be presented to His name, for His name shall be great among the heathen, saith the Lord of hosts (Mal. i. 11). Being, then, persuaded of the promises (Heb. xi. 13), though we have not received them in full fruition, let us embrace them in our bosoms, and help on those blessed days by fervent prayer, and comfort one another with these and the like words (1 Thess. iv.), of the happy estate of the Church here for a season, and of her glorious estate in heaven for ever."

An Exposition, Explanatory and Practical, of the Parable of the Sower. By Robert Brown. London: James Nisbet and Co. 1859.

Mr Brown has here given us a most solemn and faithful word; much suited for the present time. The following are some of his concluding "reflections,"—

"The reader will have observed that we have hitherto considered the parable solely with reference to *individual hearers;* but there is no reason to doubt that it may likewise be viewed in connexion with the preaching of the gospel, and the effect of such preaching in *the world at large*—we mean in the then known world. In this light it might be regarded as a concealed prophecy to be opened out by fulfilment in after-ages.

"Thus, the Jews might be compared to the wayside hearers, who received not 'the word of the kingdom' because they 'understood it not.' They set

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themselves both against the King and His subjects, and persecuted and rejected both. And this was because, like a frequented way, they had so long hardened their hearts against the truth, that that fowl of the air—Satan—easily picked up the seeds that were sown in them by Christ and His apostles, ere they could take root or grow.

"The stony-ground hearers might shadow forth the inhabitants of Asia Minor, in which churches sprung up with great rapidity, but quickly withered and decayed. Paul himself, who testified of the Galatians that their love to him was such at their first planting, that 'if it had been possible, they would have plucked out their own eyes, and have given them to him,' not many years after again addresses them thus—'where is then the blessedness ye spake of?' 'Am I therefore become your *enemy* because I tell you the truth?' And again—'I marvel that ye are *so soon removed* from him that called you into the grace of Christ unto another gospel?' And in his second epistle to Timothy, he complains, in consequence of the tribulations that had happened unto him, 'that *all they which are in Asia* (i. e. Asia Minor) *be turned away from me.*' See also our Lord's addresses to the seven Churches which are—rather now which *were*—'in Asia'—for not a vestige of them now remains.

"The thorny-ground hearers might exemplify the nations of Southern Europe—the inhabitants, especially of Greece, and perhaps also of Rome. The thorns existed here when the seed was sown, and have never yet been eradicated. 'The pleasures of this life, and the lusts of other things entering in' were to be had in perfection in Greece and Rome, but especially in Greece. Corinth was a notoriously profligate and immoral city. Paul frequently complains of the carnality of the Corinthian converts, and one of them had openly lapsed into the grossest and most outrageous sin. The same remark likewise applies to his epistles to the Philippians and Colossians. Christianity is still nominally the religion of these countries, but awfully choked up with thorns, and certainly 'bringing *not* forth fruit to perfection.'

"Lastly, the good-ground hearers might shadow forth the nations of North-west Europe, especially since the glorious Reformation. 'The kingdom of God,' we were told, 'should be taken from' the Jews who rejected it, and 'given to a nation bringing forth the fruits thereof;' and although this last nation no doubt is that 'chosen generation,' that 'royal priesthood,' that 'holy nation,' that 'peculiar' or purchased 'people,' spoken of by Saint Peter; yet, in a sense also, it may be applied to a literal nation or nations; and these nations are the only nations now on the platform of the then known world, which, as such, have brought forth fruit to God's glory. The parable notices three very different degrees of fruitfulness, which is again borne out in actual fact; and in connexion with this last field of labour is the sowing of the seed itself over the whole world.

"Viewed as a prophecy, then, the parable respects only the sowing of the seed of the kingdom, *in the absence of the King*, and looks not further. When the King himself comes, all enemies shall be put under His feet. For 'in the end of the world the Son of man shall send forth His angels, and they shall gather *out of His kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' And 'then shall the righteous shine forth as the sun in the kingdom of their Father.'

"What a crowd of reflections arise out of this subject! How wonderful are the ways of God! Looking abroad over the face of the earth, how few parts are there, comparatively speaking, where the 'precious seed' of 'the word' is really sown! What a mournful thought to a Christian mind! And yet 'shall not the Judge of all the earth do right?' 'Is God unrighteous who taketh vengeance?' saith the apostle, speaking after the manner of men. 'God forbid:' he adds, 'for then how shall God judge the world?' It is

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absolutely and inconceivably impossible but that infinite justice must of necessity regulate all God's dealings; and therefore His dealings likewise with this earth. Dear reader, if ever the consideration of the heathen world has tempted thee to draw conclusions adverse to thy God, stifle them in thine heart, for they are from beneath, and shut them up in the sovereignty of God; for this is the only answer. The Scriptures give no other. 'Therefore hath he mercy,' says Saint Paul, 'on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me,' he adds, and it is the objection of all ages, 'why doth he yet find fault? For who hath resisted his will?' What is his answer? He shuts them up at once in the absolute sovereignty of God. 'Nay; but, O man, who art thou that repliest against God?'"

The following is an interesting application of a fact in natural history:—

"Even in the natural world the vitality and productiveness of seeds are truly amazing. 'Few things appear to me more curious,' says Jesse, in his 'Gleanings in Natural History,' 'than the fact, that the seeds of various plants and flowers, which have lain dormant in the ground, through a succession of ages, have, either by being exposed to the air, been enabled to vegetate, or been brought into action by the application of some compost or manure agreeable to their nature.

"'This was shewn in trenching for a plantation part of Bushy Park, which had probably been undisturbed by spade or plough since, and perhaps long before the reign of Charles I. The ground was turned up in the winter, and in the following summer it was covered with a profusion of the tree mignionette, pansies, and the wild raspberry, plants which are nowhere found in a wild state in the neighbourhood; and, in a plantation recently made in Richmond Park, a great quantity of the foxglove came up after some deep trenching. So completely, indeed, is the ground impregnated with seeds, that if earth is brought to the surface from the lowest depth at which it is found, some vegetable matter will spring from it. I have always considered this fact as one of the many surprising instances of the power and bounty of the Almighty God, who has thus literally filled the earth with His goodness by storing up a deposit of useful seeds in its depths, where they must have lain through a succession of ages, only requiring the energies of man to bring them into action. In boring for water lately at a spot near Kingston-on-Thames, some earth was brought up from a depth of three hundred and sixty feet; this earth was carefully covered over with a hand-glass to prevent the possibility of any other seeds being deposited upon it, yet, in a short time, plants vegetated from it. If quicklime be put upon land which, from time immemorial, has produced nothing but heather, the heather will be killed, and white clover spring up in its place.

"'A curious fact was communicated to me, respecting some land which surrounds an old castle, formerly belonging to the Regent Murray, near Moffat. On removing the peat, which is about six or eight inches in thickness, a stratum of soil appears, which is supposed to have been a cultivated garden in the time of the Regent, and from which a variety of flowers and plants spring, some of them little known even at this time in Scotland.'

"In a foot-note he adds—'The *Hypecoum procumbens* was lost in the Upsal garden for forty years, but was accidently resuscitated by digging the ground it had formerly occupied. A species of *Lobelia* which had been missing for twenty years in the Amsterdam garden, was unexpectedly recovered in the same manner. There is a very curious account in Monson's "Preludia Botanica" of the appearance of a species of mustard, *Sisymbrium Iris*, after the fire of London, and another species, *Sisymbrium Panonicum*, made

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its appearance suddenly among the ruins, after the fire of Moscow, and continues abundant there ever since.'

"It is well known, likewise, that plants spring up in the neighbourhood of salt-works, which are only found on the sea-shore, or in salt marshes favourable to their development; thus proving not only that the earth is stored with seeds, but that it is stored with them in a profusion seemingly unbounded.

"In an antique vase, which was discovered buried in a mummy-pit in Egypt, several years ago, by Sir Gardiner Wilkinson, the characters on which proved it to be 2844 years old, there were found a few grains of wheat, and some peas; one of which was brought to maturity by Mr William Grimstone, at his Herbary at Highgate, in 1844, the fertility of which was so extraordinary, that it was said the seed would yield, when properly planted, a return of seven hundred or eight hundredfold.

"And has the spiritual seed less of vitality or productiveness about it? Surely not. Has it not far greater? If we look at the mode in which the religion of Christ has ever been propagated in the world; and look also at the varied, constant, and untiring efforts of devils and men to extirpate it in every age, and yet see how fruitless all such efforts have been, we may well feel the force of this truth."

Life in the Spirit; a Memorial of the Rev. Alexander Anderson, M.A. By the Rev. N. L. Walker. London: James Nisbet and Co.

This is the memoir of one who, both in mental gifts, and in true piety, rose far above the common class of Christians, or even of ministers. It is valuable as a record of worth; and it is perhaps still more valuable as embodying a defence of some of those Scripture truths which Satan is specially assailing in the present day.

The Last Battle of the Soul in Death. By Zachary Boyd, Minister of God's Word. Glasgow. 1629.

This old and rare work is a conference between a sick man and his pastor. The following passage relates to the new heavens and earth:—

"*The Sick Man*—But behold what St John saith concerning the heavens, the earth, and the sea, 'I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.' What is that to say?

"*The Pastor*—The first heaven and the first earth are said to have passed away, not that their substance was no more, but (as one saith well) because it was so changed that men would think that it could not be that cloudy heaven and clattie earth which was before. *The sea also was no more such as it was before.*

"*The Sick Man*—But St John saith that he saw 'a white throne, and one sitting on it, from whose face the heaven and the earth fled away, and there was found no more place for them.' By this it would seem that they shall be altogether abolished.

"*The Pastor*—I answer, that they shall not be abolished; but they are said to flee away from the face of God, as most learned divines think, for to declare their fear to compear before the face of so great a majesty, till they be furbished and scoured of the rust of their vanity whereunto they have been made subject; they think shame of their uncleanness before such eyes

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of purity. It is said 'that there was no place found for them,' not that they wanted a place, but because of such a majesty they did go about to hide themselves. It is well said by a learned interpreter upon these words, 'whose place is not found,' they lurk and remain hid, not that they shall want a place, but because no man can find out by searching what shall be their place. By this is only declared, that, till the heavens and elements be renewed, they shall in a manner go and hide themselves from before the face of that heavenly Majesty, as a ragged man, who, thinking shame to compear among those who are richly arrayed, withdraweth himself unto some dark corner, that he should not be seen till he be better arrayed. After that all shall be made clear and clean by the fire, they shall appear before God in their appointed place.

"*The Sick Man*—Think ye that it shall be a long time before that all can be refined by that fire? as also, before that the dead be raised up and gathered together?

"*The Pastor*—All this shall be done 'in a moment; in the twinkling of an eye,' the dead shall be raised, and the living shall be changed wherever they be found, whether grinding at the mill, or walking in the fields, or lying in their beds, they must all compear either for to be taken or to be forsaken; all other things shall be speedily despatched.

"*The Sick Man*—Oh, but He is a great God, who, by His word, 'keepeth in store the heavens and the earth which are now, reserving them unto fire against the day of judgment.' Great must He be who shall kindle such a fire. Now, after that this fire shall be quenched, what shall be done?

"*The Pastor*—After that by the fire the Lord hath cleansed all His creatures from their rust, and scoured them from all their dross, He shall form them by His word, the breath of His mouth: as a maker of glasses, by the blast of his mouth, formeth, as he pleaseth, the soft melted liquor taken out of the furnace. But whereunto can we compare the Most High in His most wonderful works? Then the heavens, which of before He had rolled up like a scroll, shall be unfolded, and put out of their roll, and the earth, being purified and fined, shall be made a lodging for righteousness. 'According to his promise,' saith St Peter, 'we look for new heavens and new earth, wherein dwelleth righteousness.'

"*The Sick Man*—What is that to say, that righteousness dwelleth into the new heavens and into the new earth? These words seem to be difficult.

"*The Pastor*—The opinions of men are diverse concerning the sense thereof; some think that righteousness shall dwell in the new heavens and new earth, understanding by righteousness the righteousness of Christ. According to this, St Paul's greatest desire was, that he might be found in Christ; 'Not,' said he, 'having mine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness of God by faith.' Others, by a metonomy, understand that righteousness dwelling on the new earth to be taken for all faithful and righteous men who shall be the citizens of that new heaven and of that new earth. Oh, if we knew the glory of these new things, they would surely ravish our hearts, so that we would all cry, 'Come, Lord Jesus, come!' These new heavens shall never be overcast with clouds; there shall be none eclipsing of light any more. As for the new earth, there shall be no more sweat of brows. All toils and turmoils shall cease. Sin, the cause of all our woe, shall be no more there. The most barbarous and barren part that is now on earth shall be more pleasant than ever was Paradise, for then God shall be all in all. All the earth shall be like that holy of holies, but without a partition wall. In that holy of holies in Canaan, none but *one*, and that but *once* in the year, might enter; but in the new heavens and new earth, all the faithful shall have their perpetual residence, where they shall follow the Lamb whithersoever it shall please Him to go. There shall they for ever be courting His countenance.

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Fie! that men will not live well for a little space, that they may live with the Lamb for ever among these pleasures for evermore! Fie! that men, for stinking pleasures, should loss the comfort of these places, wherein nothing but righteousness shall be able to dwell!

"*The Sick Man*—Seeing the heavens and the earth shall be made new, ye think that they shall change for the better?

"*The Pastor*—That is most certain. They have in their own kind been obedient servants unto their God, and God will also glorify them with a kind of glory which His wisdom shall think fittest for them. The heavens as a garment are waxed old at God's service. God will not cast off His old servants, but after their service He will reward them. If their clothes be worn at His service, He will give them a new coat. If their first powers be shaken, He will put new powers into them again. It was truly said by the father of lies, 'that none serve God for nought.' It shall not be for nought that the heavens by their motions, and the earth by its birth, have declared the glory of God omnipotent.

"*The Sick Man*—But is it possible that such creatures have any knowledge while they serve God, that He will reward them at the last day, that thereby they may be encouraged at His service?

"*The Pastor*—They have, indeed, a certain secret instinct from God, which worketh in them a sort of longing for the last day, which shall be the *day of rewards*- the day of their deliverance. In this the apostle is plain; 'For,' saith he, 'the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject unto vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For this cause the whole creation is said to groan and to travail together until now.'

"*The Sick Man*—Oh, the great secrets of God! I pray you, sir, to let me understand these words by some brief exposition. First, what is that which he calleth 'the earnest expectation of the creature, which waiteth for the manifestation of the sons of God?' What creature is that? What expectation can that be?

"*The Pastor*—By the *creature* are not understood these little creatures, as frogs, fleas, midges, beasts, fowls, fishes. Such creatures have none expectation of better things to come: for in the world to come there shall be no use for them; but by the *creature* is to be understood the whole world, namely, the heavens and all the elements, as earth, fire, water, air, which now are all so knit in love, that every one, as it were, taketh another into its bosom. Because they are so fast coupled together, and so near to other, that nothing can come between them; for this cause, as if they were all but one thing, they are called, in the singular number, *the creature*. As for its expectation, it is called by the apostle 'a stretching out of the hand;' in which word, the waiting of the world for the coming of the Lord is set out like a woman standing upon her *tip-toes*, stretching out her head for to see if she can see her husband coming afar, whom she looketh and longeth for hourly. See how lively the apostle declareth the secret instinct of the world's desire for the coming of Christ Jesus. In a most powerful word he letteth us see the heavens and the earth, and all the elements, all as it were a man or a woman standing upon their *tip-toes*, and holding up their heads for to see if Jesus be coming, according to His promise. All the faithful, who are the spouse of Christ, groan within themselves, sighing till they see their Saviour in the clouds, so also this creature hath the open groans and sighs, till Christ come for its deliverance. And as the Church's desire maketh her to cry 'Come, Lord Jesus, come,' so in this creature there is a secret instinct and earnest expectation which moveth it, in its own language, to cry for Christ's coming."

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Theopolis, or the City of God; New Jerusalem in Opposition to the City of the Nations, Great Babylon; comprehending the Blessing and Benefit of Christ's Kingdom, in the Thousand Years' Reign before His Personal Coming, &c. London: 1672.

This is an anonymous anti-millenarian book, written in a Christian spirit, and entering pretty fully into the millenarian question. Some of the author's arguments, such as with regard to Christ's mediatorship and intercession, are very like Dr David Brown's.

Palestine, Past and Present. By Henry S. Osborne. Philadelphia.

We notice this work in order to extract from it some interesting illustrations of Scripture. The first is the drawing of water:—

"Every revolution of the chain of buckets causes as many waves of water to run down the stream to the garden as there are buckets on the wheel, so there are a series of regular wavelets or pulsations. And, as we stand looking at the pulsations running off into the various channels, the sixth verse of Eccles. xii. suggests to us the thought that, whether Solomon understood the circulation of the blood or not, he could not have chosen a more appropriate figure to express the pulsating circulation of the blood than that drawn from 'the wheel at the cistern.' In Egypt this is the general mode of irrigation, in connexion with little channels or streams, which are turned frequently into a parched portion of the garden by the hand, or even by the foot, by simply breaking down some little barrier; and it is probable that to some such custom allusion is made in Ps. cxxvi. 4, 'Turn again our captivity, O Lord, as the streams in the south;' *i.e.*, turn us as the streams are turned, toward the land that mourns for us."

Our next is as to the weather. The author is speaking of Sidon:—

"Our friends, who have been long residents, informed us that we should have fair weather for our start on the morrow, as the wind was from the north; and at the present day, as in the time of Job, it invariably brought fair weather; so that the opinion exists even at present that 'fair weather cometh from the north,' or as it is in the original, 'the golden *weather* comes from the north.' And so we have found it come to pass that the clouds of the golden hue always followed upon a north wind, and indicated a clear day, and as in the times of the Saviour, we could always say, when it was evening, 'It will be fair weather, for the sky is red.' In this respect, the meteorological facts are the same as they were two thousand years ago."

Our next is as to Ashteroth Karnaim:—

"An early scriptural reference to Astarte is interesting, reaching back as far as 1913 B.C. In Genesis xiv. 5, we have a notice of a place called Ashteroth Karnaim—a place named after the idol worshipped there. This word Karnaim signifies horns, and by substitution, the reading will be 'Ashteroth with horns.' Now, this Ashteroth was the same as Astarte of the Greeks; and thus in translating the Hebrew of the Old Testament into Greek, Astarte was put for Ashteroth. Astarte placed on her own head the head of a bull, as the sign of royalty. She represented the moon, as Adonis did the sun; and the horns which appear on her head are the horns of a new moon, or a crescent, with the two points uppermost, as the poets were in the habit of styling the moon 'the bull-horned moon.' So that the crescent-crowned Astarte was an object of worship as far back as the time of Abraham.

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. . . . Phenicia and Egypt commenced idolatry soon after the flood, before men had even the knowledge to erect comfortable cabins. . . . . The forests and dark ravines, the caves of Mount Lebanon, and its gigantic cedars, under the shadows of some of which, still lingering among the mountains, seven hundred persons might stand at noonday, seemed to welcome just such an idolatry as that of the nation that worshipped Astarte, the symbol of the moon, and Adonis her son. . . . . What a world of idolatry has caught its spirit and forms from the examples given amid these gray-headed mountains of Lebanon! . . . . There is no geometry that can calculate the mass of *moral* power alone which has rolled off from these mountain tops upon the nations of the earth, from the time the first wreath of incense ascended from these groves and mingled with the winds of heaven, disseminating influences which may be lingering amid some nations at the present moment."

Then as to the use of "hiss" in Scripture:—

"Whenever a servant was wanted (at Tibnin), the usual 'shee' which is so common throughout the land started two or three in an instant. . . . . I can see no reason why this habit is not as ancient as the times of Isaiah, when calling by hissing is first mentioned, Isa. v. 26, 'He will hiss unto them from the end of the earth.' Isa. vii. 18, 'He shall hiss for the fly in Egypt.'"

As to Eastern watches:—

"We noticed that the Arabs and other Syrians at the quarantine (Beirut in Syria), who had watches of the usual form, had both hour and minute-hand set at the figure twelve, at sunset, or rather for six o'clock, one o'clock being one hour after sunset, and so on till twelve, which would be considered sunrise. If they were asked, therefore, the time at noon, their reply would be—'It is the sixth hour;' meaning the sixth hour after sunrise, or more strictly, after that twelve at which their watch was set at sunrise.' Here we have the same mode of reckoning as in the days of our Saviour—'Are there not twelve hours in the day?' (John xii. 9)."

About the following we are not quite clear:—

"The valley of Buka'a is in the Arabic a different word from Baca, having a guttural third letter not in that word, with which it has sometimes been confounded, and which occurs in Psalms—'who passing through the valley of Baca, make it a well,' where the signification is beautifully expressive of sorrow turned into joy. The word *baca* originally signified neither 'weeping' nor 'mulberries,' as has been supposed to be the meaning in this passage, but simply 'distilling in drops,' just as the same form in the Arabic at present signifies. This seems to be the radical meaning. But the desolate spirit distilling its sorrows out in tears, suggested to the Oriental imagination this term to describe 'weeping;' and tears being the drops distilled from a sorrowing heart, they were adopted as a secondary meaning of Baca. The mulberry tree, when bruised or pierced, always distils its sap out in drops—a fact which is familiar to many. This would naturally suggest the idea of tears; and hence the term would descriptively be given to the 'mulberry tree,' as is the case in 2 Sam. v. 23, 24. Thus the sentiment appears to be, 'Happy are they who, passing through the humiliation where weeping abounds, yet can make sorrow a source of refreshment.' The various meanings are doubtless all derivate from the original signification given above."

Our last is Jacob's Well:—

"East of the valley is the plain of Shechem, and in an hour and a-half we come up to the 'Well of Jacob;' for 'he came to Shalem,' perhaps the Salim now in the plain, 'which was a city of Shechem,' and pitched his tent before

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the city, and bought a part of the plain (the plain of Moreh, Gen. xii. 6), from the children of Hamor, Shechem's father, for one hundred pieces of silver, perhaps forty dollars. But his proximity to these Shechemites, who were Canaanites, was the occasion of trouble between their families and of the idolatry of his own; and as in connexion with the mention of strange gods, is also that of ear-rings, it is probable that these ornaments were idolatrous emblems. They were 'hid under the oak which was by Shechem,' before the patriarch left for Bethel and the south. But even after Jacob settled in the south at Hebron, this plain was a pasture land for the flocks of his sons, and they came here because of its richness. This well is 'near to a parcel of ground that Jacob' bought, and afterward 'gave to his son Joseph.' If this is the ancient well (and there seems no reason to doubt it), 'how many centuries have passed since Jacob drank thereof himself, and his children, and his cattle!' And how many more, filled with the world's tumults, its sorrows and victories, have swept over this spot since! He who was greater 'than our father Jacob,' sat here teaching the woman of Samaria! Churches, and mosques, and wells, have been erected here, and have fallen into ruins; and during these long periods none have been able or willing to cover up or hide this well, until during the past year, when some Arabs, in their anger at not receiving money from travellers, filled it up with rocks! At the time the author visited the well, it was open, with ruins lying around; but no mosque or chapel was there, and only twelve or fourteen rocks, three of which covered the mouth. After the removal of these, we carefully measured it from the level of the rocks to the bottom. Seven feet from the surface is a ledge, and an inclination of the side east-south-east. After adding to our tape, we found the depth eighty-three feet six inches. We then joined halters and ropes, and letting down a rough piece of rock beyond the debris which is around the mouth, seven feet below the surface, we sounded the bottom and brought up some damp, dark soil. The rock also bore marks of the limestone against which it had been rubbed. There were some loose fragments at the bottom, but no water. Some travellers have stated that on dropping in stones, they have heard the plash of water. There was no water there at the time of our visit near the close of December; and it may be that to this irregularity of supply the words of our Saviour alluded—'He would have given thee *living* water.' The well at which our Saviour sat was not a living well, but only to be depended upon occasionally. The ruins near the well do not appear to be those of a city, but of the many churches and other buildings erected in times past."

Extracts.

Siege of Jerusalem.

"No tragedy on the stage has the same scenes of appalling terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broke loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the civil factions united against the common foe;

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they were again the gallant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome. But this triumph was brief; the ferocity of the ill-fated Jews soon again wasted itself on each other. And Titus marched on—encamped his armies close by the walls—and from the heights the Roman general gazed with awe on the strength and splendour of the city of Jehovah. Let us here pause, and take ourselves a mournful glance at Jerusalem as it then was. The city was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen stretched below the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roofs of cedar, its floors of the rarest marbles, its chambers filled with the costliest tapestries, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, upon a precipitous rock, rose the temple, fortified and adorned by Solomon. This temple was as strong without as a citadel—within more adorned than a palace. On entering, you beheld porticos of numberless columns of porphyry, marble, and alabaster; gates adorned with gold and silver, among which was the wonderful gate called the Beautiful. Further on, through a vast arch, was the sacred portal which admitted into the interior of the temple itself—all sheeted over with gold, and overhung by a vine-tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But, alas, the veil of that temple had been already rent asunder by an inexplicable crime, and the Lord of hosts did not fight with Israel. But the enemy is thundering at the wall. All around the city arose immense machines, from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way—the city was entered—the temple itself was stormed. Famine in the meanwhile had made such havoc that the besieged were more like spectres than living men; they devoured the belts to their swords, the sandals to their feet. Even nature itself so perished away, that a mother devoured her own infant, fulfilling the awful words of the warlike prophet who had first led the Jews towards the land of promise—"The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward her young one, and the children which she shall bear; for she shall eat for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates." Still, as if the foe and the famine were not scourge enough, citizens smote and murdered each other as they met in the way—false prophets ran howling through the streets—every image of despair completes the

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ghastly picture of the fall of Jerusalem. And now the temple itself was set on fire, the Jews rushing through the flames to perish amidst its ruins. It was a calm summer night, the 10th of August; the whole hill on which stood the temple was one gigantic blaze of fire, the roofs of cedar crashed, the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells rang back from the Hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead, Titus planted the standard of Rome. Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day, men still were living who might have heard the warning voice of Him they had crucified—'Verily, I say unto you all, these things shall come upon this generation. . . . O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, . . . behold your house is left unto you desolate!' And thus were the Hebrew people scattered over the face of the earth, still retaining to this hour their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still vainly awaiting that Messiah, whose divine mission was fulfilled eighteen centuries ago upon the Mount of Calvary."—*Sir E. Bulwer Lytton.*

The Jew in his present Condition.

"We have a preacher such as never preached to a reckless world before, on repentance and judgment to come, since the days of Noah; a preacher who bears the sign of his commission stamped upon the man, both in body and mind; a preacher who, like Adam, can speak from experience of the sorrows of ruin and degradation; a preacher who has been preaching ever since the Church of Christ upon earth began, and shall preach until the end draw nigh. What? Is there indeed a corner of Christendom unpenetrated by that mysterious stranger, who, bearing in his peculiar features the lineaments of Abraham, and thus, at a glance, announcing to us from what high estate he hath fallen; cherishing in his spirit all the sullen pride of ruined greatness; exhibiting in his dealings all the caution and timidity of the despised stranger; attracting, by his attachment to the carnalities of the abrogated law, continued mockery and derision; moving by his superstition, his obstinacy, and his blindness, the pity of some, the contempt of others, the neglect of all; deprived even of the only ordained assurance of pardon, by being denied all means of sacrifice;—and holding in his hand the Word of God without a spirit to understand it;—is there, indeed, any Church in Christendom before which the Jew, this awful monitor, has never appeared? Oh! his prophetical character seems to cling to him still; everywhere he appears as God's herald to warn against disobedience, *to proclaim His judgments;* and wherever he appears there should be, as in the presence of the prophets of old,

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humiliation and awe. Thus doth this preacher, traversing daily Christ's kingdom, unceasingly admonish churches and individuals; and standing in our luxurious cities, should be to us as Jonah amid Nineveh, summoning us to repentance and mourning."—*R. W. Evans.*

Minor Difficulties.

"The harmony of a science, supporting each part the other, is, and ought to be, the true and chief confutation and suppression of all the smaller sorts of objections."—*Bacon.*

Joseph's History Prophetic.

"This very remarkable history of Joseph and his brethren, seems placed at the beginning of the Bible as a short summary preface, containing all that should befall the Jewish nation, from its rise to the end of the world.

"Much of this interesting prophetic history is already accomplished; the remaining part of it will not perhaps be fulfilled, in its spiritual sense, before the time of the restoration of the Jews. Till the arrival of which happy period, the yearnings of Joseph's bowels towards his barbarous brethren, who supposed him to be dead, and knew not that it was he that had preserved, fed, and supported them, doth finely and strikingly represent the wonderful affection of Christ towards His crucifiers the Jews, who, though now He is estranged from them, and they esteem Him smitten, stricken, and afflicted (Isa. liii.), yet doth He still preserve them, and will never leave them nor forsake them, but at His second coming to establish His glorious kingdom in the millennium, will make Himself known to them, with more than that amazing tenderness wherewith Joseph at the second time (Acts vii. 13) discovered himself to his brethren (Gen. xlv. 1–6, &c.) Then shall they look upon Him whom they have pierced. Then shall they acknowledge Him to be indeed the Son of God, their much injured Messiah, as Joseph's brethren did look upon and acknowledge him to be their much injured brother, the dearly beloved son of their father, in whom he was well pleased."—*Sir Richard Hill.*

Statistics of the Jews.

In the "Life of Christ," by Professor Sepp, of Munich, now in course of publication, are some statistics respecting the Jews, which may interest our readers.

"The Jews have unusually long bodies, finely formed, but lean limbs, sharply cut noses, black eyes and hair, prominent chins, knees curved inward, a rapid walk, and an observing glance. Measurements made in 1845 amongst the Jews of Russia, shew that their stature, in com-

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parison with that of other races, is only as 64.46 to 66.15 and 68.16. The body embraces 36 parts of the whole stature, whilst with the negro it is only 32; amongst other races, 34 and 35.

"Jewish marriage is more fruitful than Christian in the proportion of 28 to 25, shewing that the blessing pronounced upon Abraham still continues in force. Estimating the present number of Jews at 8,000,000, it amounts to one per cent. of all the population of the earth. The mortality amongst them, compared with that amongst other people, is as 34 to 46, thus making the average duration of life about 1.3 longer. The number of infants still-born is in 100,000 as 89 to 143. The proportion of suicides is still more in their favour. Of 100,000 children there are living amongst Christians in the 14th year, only 44.5, amongst the Jews, 50, or half; in the 60th year, among the former, 12, among the latter, 20. The usual proportion of boys to girls is as 105 to 100, with the Jews, 112 to 100.

"To all epidemic diseases the Jewish race shews little susceptibility. They rarely suffer from pestilence, typhus, or dropsy. Their exemption from the plague and other wide-wasting diseases in the middle ages often subjected them to popular suspicion, and drew upon them the rage of the populace. From the more recent ravages of the cholera, they have suffered little. But they are much predisposed to diseases of the skin, and to those complaints which spring from meagre fare. Unable to perform severe physical labour, they endure, firmly, misery and suffering; they avoid strife, and delight in domestic life.

"That the Jew has in him noble elements of character, his history shews; nor can the Christian forget that Christ and the Apostles were of Jewish lineage. May the time be hastened when the promises to that race shall be fulfilled."

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In the very interesting article on "The Dispensations," which appeared in the last number of your Journal, the writer, when speaking of "the apostasy" foretold by St Paul, states, "For the first two or three centuries it took many phases, and from about the sixth century it became consolidated in the Church of Rome. *But it has not been confined to this Church.*" Further on, the writer, after contending that "real miracles," and not false ones, such as the Church of Rome works, are one of the prominent signs of the apostasy, remarks, "Other passages induce us to believe that a power to arise and supersede Popery will be the last great feature of antichristian apostasy" (see pp. 51, 53).

Now, believing that this is a serious misconception of the teaching of the Spirit on the meaning of the foretold apostasy, and has the natural effect of lessening our abhorrence of what Cecil justly termed "*Satan's masterpiece,*" by leading us to expect, as a pious writer on prophecy has recently stated, "something far worse than Popery," will you permit me to offer to your readers some reasons for concluding that "the apostasy" referred to by St

Paul in his Epistles to the Thessalonians and to Timothy, must be, by the terms he uses, confined to the Church of Rome, and can have no reference to any other false or wicked system whatever?

St Paul, writing (A.D. 52) his Second Epistle to the Thessalonians, speaks of "the apostasy"—ἡ ἀποστασία, or, as it is translated, "a falling away"—as the result of "the mystery of iniquity which doth already work." If we refer to the Old Testament for an explanation of this term, it is not difficult to discover its true meaning: *e.g.*, in Num. xiv. 9; Josh. xxii. 18, 19; 2 Chron. xxviii. 22, 23; Neh. ix. 26; Dan. ix. 9, we find the word, either as a substantive or in its verbal form, used by the LXX. to express the defection of the children of Israel from the worship of the true God to heathen idolatry. In the New Testament we read of a warning before "the apostasy" had developed itself. "Take heed, *brethren*, lest there be in any of *you* an evil heart of unbelief, in *apostatising* from the living God" (Heb. iii. 12). Hence we may conclude that the meaning of the term, as used by St Paul, implies *a defection on the part of the professing Church of Christ from the truth to rebellion against God by the great sin of idolatry*, and not a profession of infidelity, as some in the present day imagine "the apostasy" to mean.

The Church of Rome once taught the truth so plainly, that her "faith was spoken of throughout the whole world" (Rom. i. 8). Is it not exactly the reverse now?

For, as if to prevent doubt on the subject, we find St Paul writing (A.D. 65) to Timothy, "The Spirit speaketh expressly (ῥητῶς), that in the latter times some shall *apostatise* from the faith," and we naturally conclude that there is an express allusion to what the Holy Ghost had thirteen years before inspired the apostle to write to the Thessalonians. Let us consider some of the characteristic marks of this apostasy, and see whether they are applicable to the Church of Rome or not. I will confine myself to *three* for the sake of brevity, though the rest are equally applicable, as those who are acquainted with the authorised teaching of that fallen Church well know.

It is declared, then, that these apostates would (1.) "Give heed to doctrines of devils;" (2.) That they would "speak lies in hypocrisy;" (3.) And would "forbid to marry."

(1.) By the expression "doctrines of devils or demons" (δαιμονίων)—*i. e.*, "worshipping devils" (Rev. ix. 20)—we understand that deification and adoration of dead men and women, for which the heathen were so famous of old, and of which the Church of Rome is so guilty now. Thus we find ancient authors declaring "Every *demon is a middle-being* between God and mortal man" (Plato's Symp. § 28). And the same author says elsewhere, "When *good men die* they attain great honour and dignity, and *become demons*" (Cratyl. § 33). Hesiod speaks exactly in the same way regarding *demons*. And so we read, when saint-worship was beginning to glide into the Church, of Epiphanius thus sternly reproving some professing Christians for offering a cake to the Virgin Mary as Queen of Heaven—"The apostle's words are fulfilled by these giving heed to the doctrines of demons; for, says he, 'they shall be worshipped of *dead men*,' as they were worshipped in Israel" (Panarion, 78). Now, what is the authorised teaching of the Church of Rome on this head? From a multitude of similar specimens of blasphemy we select the following: "O immaculate Queen of Heaven, and of Angels! *I adore you.* It is *you* who have delivered me from hell. It is *you* from whom I look for all my salvation" (Prayer published by Pope Gregory XVI., A.D. 1840, with an indulgence of 100 years to all who used it). "O God, who has translated the Bishop Dunstan, grant that we, *by his glorious merits*, may pass from hence to never-ending joys, through the Lord" (Collect in the Breviary for May 19).

(2.) "Speaking lies in hypocrisy" is another characteristic mark, and though there are many liars and many hypocrites who have never acknow-

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ledged the Church of Rome, no other community in the world has ever attempted, with such profound subtilty, to combine the two, as the following examples prove. Thus, the General Council of Constance, A.D. 1414, which condemned Huss and Jerome to death for their testimony to the truth, decreed that "by no law, natural or divine, is it obligatory to *keep faith with heretics* to the prejudice of the Catholic faith." And Peter Dens, whose "Complete Body of Theology" is the great standard work sanctioned by the Romish Bishops in Ireland, very candidly argues in favour of hypocritical lying, thus, "A confessor should assert his ignorance of the truths which he knows only by sacramental confession, *and confirm his assertion, if necessary, by oath*" (Dens, vi. 219).

(3.) "Forbidding to marry" is the last characteristic mark to be noticed; and that it peculiarly and exclusively (as we believe) pertains to the Church of Rome, let the following legislative enactments declare. In a Synod held at Rome, A.D. 1074, under Pope Gregory VII., it was enacted that "*no priest should henceforth marry*, and such as had wives should relinquish either them or the sacred office." This agrees with the canon passed at the Council of Trent, and which expressly declares, "Whoever shall affirm that persons in holy orders, or regulars, may contract marriage, *let him be accursed*" (Coun. of Trent, Sess. XXIV., Can. 9, Doctr. de Sac. Mat.).

Surely these testimonies are sufficient to brand the Church of Rome with that which exclusively pertains to her—viz., fulfilling all the characteristic marks of that dreadful apostasy which the Holy Ghost, by the mouth of Paul, hath warned that would arise out of the Church, and continue until its head should be "consumed with the spirit of the Lord's mouth, and destroyed with the brightness of His coming." And if our three national churches of England, Scotland, and Ireland have with one voice authoritatively declared their belief in the Bishop of Rome fulfilling the character of him who is described by St Paul emphatically as "the Man of Sin," who is symbolised in the Old Testament as "the little horn" of the 7th chapter of Daniel, and by St John, as "the great whore" who now rules in "Babylon the Great," and at whose overthrow (for which we should daily pray) the angelic choir are represented as shouting twice their hallelujahs, are we warranted, as it is deeply to be regretted that some pious persons in the present seem inclined to do, in deluding ourselves with the expectation that all the wickedness of Rome is nothing to be compared with the apostasy which is yet to come?

Those who are fully acquainted with the doctrines and practice of Popery, as set forth, *e. g.*, in that authoritative and self-condemning document of the Church of Rome, the "Taxæ Sacræ et Pœnitentiariæ Apostolicæ," in which absolution *for every crime that the mind can imagine, or human nature in its most corrupt form can commit*, is to be obtained upon the payment of a small sum, will feel there is no reason, as I venture confidently to believe there are no Scriptural grounds, to expect anything more apostate than the Papacy, or anything more exactly resembling what the Holy Ghost declared should come, than what has been, and what now exists, in the guilty Church of Rome.

Believing it to be the duty of a "good minister of Jesus Christ to put the brethren in remembrance of these things," I beg you will kindly admit this in your valuable Journal, and allow me to subscribe myself, Dear Sir, yours very faithfully, B. W. SAVILE.

Newport, Barnstaple, January 1859.

P. S.—I have omitted to notice the introduction of *image-worship* into the Church of Rome, which is a distinct sin from that of saint-worship, but which is no less a sign by which the apostasy may be detected. It appears that Marcellina, the disciple of Carpocrates, was the first who brought this idola-

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trous heresy to Rome, in the time of Pope Aincetus, having, as Epiphanius and Augustine declare, "secretly made images of Jesus, and Paul, and Homer, and Pythagoras, he burnt incense before them and worshipped them" (Epiph. in Anac. de Carpo. August. de Hæres. c. 7). Thus the images of God, and Christ, and angels, and saints, were introduced into the Church of Rome, until the practice of idolatry was defended, as Cardinal Cajetan does, by saying that they "are not only painted that they may be shewed, as the cherubims were of old in the temple, *but that they may be adored*, as the frequent use of the Church doth testify" (Caj. in part. iii. Thomæ, Quæst. xxv. art. 3).

To the Editor of the Quarterly Journal of Prophecy.

SIR,—You have shewn that Christ's vicarious, or substitutionary, or surety character began with His life; that the sorrows and sufferings of His life were really part of the great satisfaction which terminated on the cross. You have shewn that this was the judgment of the best and truest divines, and that they who held the opposite have always been accounted unsound in the faith—if not verging to Socinianism. Let me, in corroboration of your statements, ask you to give your readers the following passage from Jonathan Edwards of America:—

"1. I would observe, that whatever in Christ had the nature of satisfaction, it was by virtue of the suffering or humiliation that was in it. But whatever had the nature of merit, it was by virtue of the obedience or righteousness there was in it. The satisfaction of Christ consists in His answering the demands of the law on man, which were consequent on the breach of the law. These were answered by suffering the penalty of the law. The merit of Christ consists in what He did to answer the demands of the law, which were prior to man's breach of the law, or to fulfil what the law demanded before man sinned, which was obedience.

"The satisfaction or propitiation of Christ consists either in His suffering evil, or His being subject to abasement. For Christ did not only make satisfaction by proper suffering, but by whatever had the nature of humiliation and abasement of circumstances. Thus Christ made satisfaction for sin, by continuing under the power of death, while He lay buried in the grave, though neither His body nor soul properly endured any suffering after He was dead. Whatever Christ was subject to, that was the judicial fruit of sin, and the nature of satisfaction for sin. But not only proper suffering, but all abasement and depression of the state and circumstances of mankind below its primitive honour and dignity, such as His body's remaining under death, and body and soul remaining separate, and other things that might be mentioned, are the judicial fruits of sin. And all that Christ did in His state of humiliation, that had the nature of obedience or moral virtue or goodness in it, in one respect or another had the nature of merit in it, and was part of the price with which He purchased happiness for the elect.

"2. I would observe, that both Christ's satisfaction for sin, and also His meriting happiness by His righteousness, were carried on through the whole time of His humiliation. Christ's satisfaction for sin was not only by His last sufferings, though it was principally by them; but all His sufferings, and all the humiliation that He was subject to from the first moment of His incarnation to His resurrection, were propitiatory or satisfactory. Christ's satisfaction was chiefly by His death, because His sufferings and humiliation in that was greatest. But all His other sufferings, and all His other humiliation, all along had the nature of satisfaction. So had the mean circumstances in which He was born. His being born in such a low condition, was to make satisfaction for sin. His being born of a poor virgin in a stable, and His

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being laid in a manger; His taking the human nature upon Him in its low state, and under those infirmities brought upon it by the Fall; His being born in the form of sinful flesh, had the nature of satisfaction. And so all His sufferings in His infancy and childhood, and all that labour, and contempt, and reproach, and temptation, and difficulty of any kind, or that He suffered through the whole course of His life, was of a propitiatory and satisfactory nature.

"And so His purchase of happinness by His righteousness was also carried on through the whole time of His humiliation till His resurrection; not only in that obedience He performed through the course of His life, but also in the obedience He performed in laying down His life.

"3. It was by the same things that Christ hath satisfied God's justice, and also purchased eternal happiness. This satisfaction and purchase of Christ were not only both carried on through the whole time of Christ's humiliation, but they were both carried on by the same things. He did not make satisfaction by some things that He did, and then work out a righteousness by other different things; but in the same acts by which He wrought out righteousness, He also made satisfaction, but only taken in a different relation. One and the same act of Christ, considered with respect to the obedience there was in it, was part of His righteousness, and purchased heaven: but considered with respect to the self-denial, and difficulty, and humiliation, with which He performed it, had the nature of satisfaction for sin, and procured our pardon. Thus His going about doing good, preaching the gospel, and teaching His disciples, was a part of His righteousness, and purchase of heaven, as it was done in obedience to the Father; and the same was a part of His satisfaction, as He did it with great labour, trouble, and weariness, and under great temptations, exposing Himself hereby to reproach and contempt. So His laying down His life had the nature of satisfaction to God's offended justice, considered as His bearing our punishment in our stead: but considered as an act of obedience to God, who had given Him this command, that He should lay down His life for sinners, it was a part of His righteousness and purchase of heaven, and as much the principal part of His righteousness as it was the principal part of His satisfaction. And so to instance in His circumcision, what He suffered in that, had the nature of satisfaction: the blood that was shed in His circumcision was propitiatory blood; but as it was a conformity to the law of Moses, it was part of His meritorious righteousness. Though it was not properly the act of His human nature, He being an infant; yet it being what the human nature was the subject of, and being the act of that person, it was accepted as an act of His obedience as our Mediator.

"And so even His being born in such a low condition, had the nature of satisfaction, by reason of the humiliation that was in it; and also of righteousness, as it was the act of His person in obedience to the Father, and what the human nature was the subject of, and what the will of the human nature did acquiesce in, though there was no act of the will of the human nature prior to it."—I am, yours, &c., A Reader of Old Divinity.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—In the portion set apart in the January Number of your Journal for the review of books on prophetic subjects, a few extracts are given from a work by the Rev. W. Savile, on "the First and Second Advent," one of which refers to the future division of the land of Israel. As to the general boundaries, there can be but little difference of opinion, these being so distinctly pointed out both in length and breadth; neither with regard to the portions

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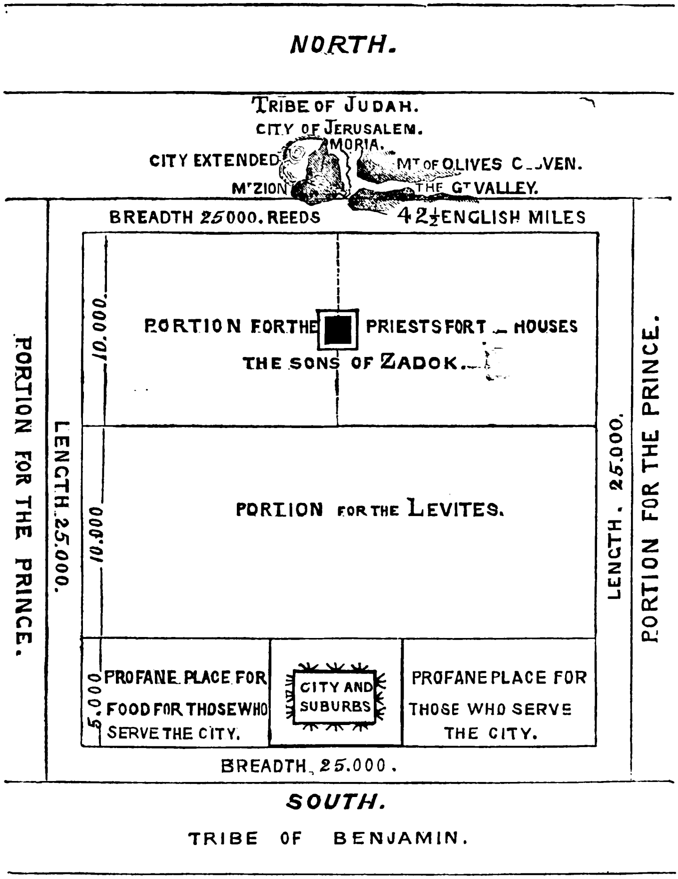
of the twelve tribes extending within these limits from east to west, consecutively and by name.

Mr S. adopts this arrangement, yet omits from his list a most prominent and important portion, "*The holy oblation.*" He takes, however, a literal

GENERAL PLAN OF THE HOLY OBLATION.



view of that portion of the land described in Ezek. xlviii. 8, 22, as being placed between the lots of Judah and Benjamin.

He rightly makes it four-square, agreeing with Ezek. xlviii. 20, being 25,000, or about 42½ English miles each way. The space is divided into three portions—

1st,	25,000 reeds in length, and	10,000 reeds in breadth.
2d,	25,000 „ „	10,000 „ „
3d,	25,000 „ „	5,000 „ „
	25,000 in length.	25,000 in breadth.

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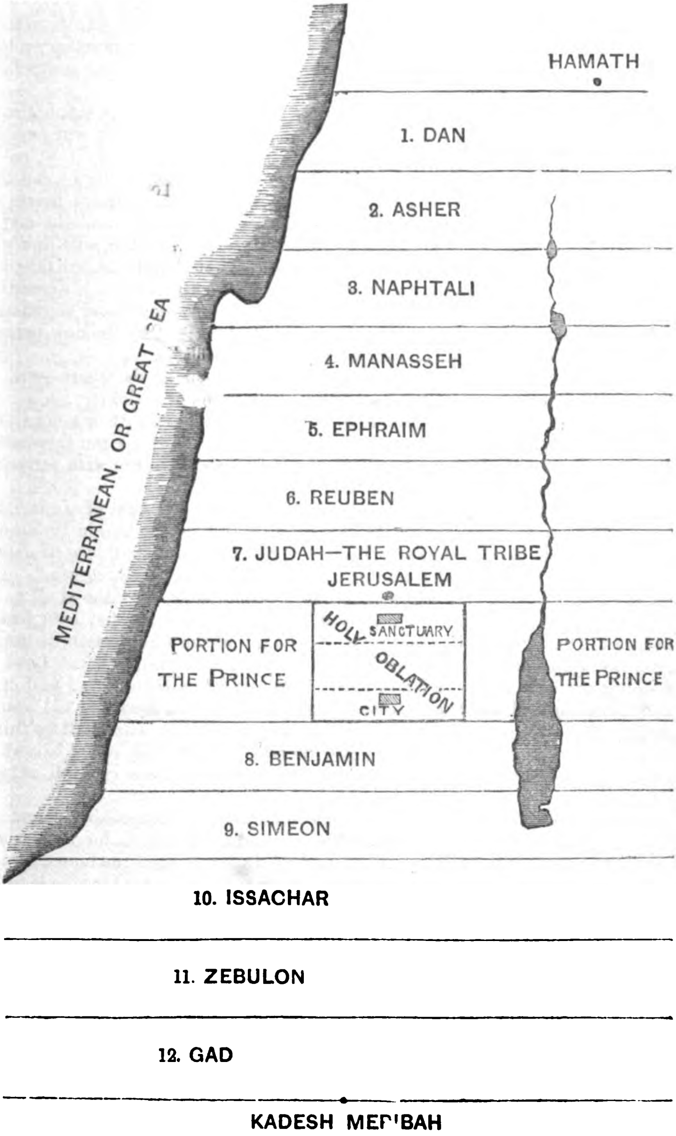
In the midst of the first portion was to be placed *"the sanctuary"* (Ezek. xlviii. 8), "the most holy place" (xlv. 3), the "sanctuary of the house" (xlviii.

GENERAL DIVISION OF THE LAND—Ezek. xlviii.



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21), three different titles of what Mr Savile rightly considers to be the future temple.

"The sanctuary" being *in the midst of it,* cannot, without straining, be placed anywhere else than in the *centre* of this division of the *oblation.*

The breadth of this portion is 10,000 reeds (or 17 English miles), whilst the breadth of the *sanctuary and suburbs* is only 600 cubits (Ezek. xlv. 2). There are therefore eight miles to the north and south of the sanctuary; that to the north *separates* it from the portion of Judah, that on the south from the Levites.

Jerusalem has always appertained to the tribe of Judah; it is emphatically the royal city, neither is there anywhere any intimation that it will ever belong to any other tribe.

But Jerusalem is clearly proved to be in existence in those days; and that it is *the same city as exists now,* is evident from the boundaries being enlarged to certain well-known hills and landmarks which surround the city of Jerusalem. It will therefore not only be the Jerusalem of the *past and present,* but also of the *future* (Jer. xxxi. 38-40). That it is to be inhabited as *a city,* and not as a temple, is proved from Zech. xiv. 10, 11. *Jerusalem cannot, therefore, be in the oblation at all,* for hills are mentioned as existing round it at that time; and it cannot have its *site* occupied by the new temple, since it is to be *a city,* and the *same city re-established.*

The site of the future temple must therefore be sought elsewhere—viz., *in the midst of the holy oblation* apportioned to the sons of Zadok.

Having stated various objections to Mr Savile's scheme, with respect to the *site of the sanctuary,* allow me to offer another view of the same interesting portion, brought out by literality, and by comparing scripture with scripture, regarding the re-division of the land of Israel.

In this list of Ezekiel, the seventh lot in succession is that of *Judah,* the *royal tribe*—and Jerusalem being the *royal city,* must be within its border. That such is the case, is shewn by Zech. ii. 12, "The Lord shall inherit *Judah his portion* in the holy land, and shall yet choose *Jerusalem again.*" And her *site* ever has, and ever will be, *fixed and immoveable,* for "she shall never be moved" (Ps. xlvi. 5). "*The city* shall be builded upon her own heap" (Jer. xxx. 18). "Beautiful for situation, the joy of the whole earth, is mount Zion, *the city* of the great King" (Ps. xlviii. 2). "Thus saith the Lord; *I am returned unto Zion, and will dwell in the midst of Jerusalem:* and Jerusalem shall be called *a city* of truth. There shall yet old men and old women dwell in the *streets of Jerusalem.* And the streets of *the city* shall be full of boys and girls playing in the streets thereof" (Zech. viii. 3-5); all which prove, that when the land is re-divided, *Jerusalem* will be *a city* full of inhabitants.

Jerusalem, thus shewn to be *within her borders,* is inseparably connected with the *portion of Judah;* the southern boundary of which, for various reasons, will probably be in line with it, and for this reason, if the boundary was drawn to *the north, the city* would be wholly excluded from that lot, or if to the *south,* every mile would add to the distance between the city and sanctuary; and it is of consequence to keep the boundary line in view, in connexion with the portion adjoining, for "*By the border* of *Judah* shall be *the oblation, the holy portion of the land*" (Ezek. xlv. 1-4), in which *the sanctuary* occupies the CENTRE of *the priests' portion.* Next to it is the portion for *the Levites,* and next again comes *the profane place and the city,* thus filling up "*the oblation*" four-square. Outside this square, and on each side of it, is "*the residue or portion for the prince;*" and as all these sub-divisions of this holy portion are indissolubly united, and cannot be separated from each other, therefore, to place *the sanctuary* (a mile square) upon the site of Jerusalem, is chimerical, as it alone would more than obliterate that city, whilst its accessories would occupy the whole of the portion of Judah.

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To go more particularly into "*the holy oblation.*" "By the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and five and twenty thousand reeds in length" (or 42½ English miles) each way; "it shall be four-square" (Ezek. xlviii. 8, 20). And this square is sub-divided, as shewn by the diagram. "*The sanctuary of the Lord* shall be in the *midst thereof*" —that is, of the priests' portion—(Ezek. xlviii. 10), which clearly points out a *distinct separation* between the *city of Jerusalem* and *the sanctuary*, of eight English miles (their portion being seventeen miles broad); it may also be noticed, that throughout this portion of the vision of Ezekiel, which gives such copious details concerning the new temple, Jerusalem is not once mentioned in connexion with its site.

That *Jerusalem and the sanctuary* are most intimately connected is unquestionable; indeed, they are often spoken of as one, and on that account the distance between them may, at first sight, form an objection, but in this there is no weight—as in describing, generally, where Sydenham with its marvels is situated, to say in or at London would be correct, the distance in both cases being about the same. By a reference to the diagram, it will be seen that the *city of Jerusalem* and *the sanctuary* are each *complete* and *distinct in itself*—that each occupies *its own separate site*, yet are closely and inseparably united together, and will be occupied by Him who is "a *priest* upon his *throne*" (Zech. vi. 13, Is. xvi. 5), for "At that time they shall call Jerusalem the throne of the Lord" (Jer. iii. 17)—that is, when the land is re-divided—and "the glory" (or visible presence of the Lord, the Shekinah) will then be seen resting on *city and sanctuary*, for "the Lord will create upon every *dwelling-place of mount Zion*, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night" (Is. iv. 5); and, again, "*the glory of the Lord* came into *the house* by the way of the gate whose prospect is toward the east" (Ezek. xliii. 4). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 16). "*In that day* there shall be *in Jerusalem*, upon the bridles of the horses, Holiness unto the Lord: Yea, every pot in *Jerusalem* and in *Judah* shall be Holiness unto the Lord" (ver. 20). "The Gentiles shall come to thy light (Jer.), and kings to the brightness of thy rising" (Is. lx. 3). "The flocks of Kedar shall be gathered unto thee, and the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory" (ver. 7). "The desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts" (Hag. ii. 7, 9).

By adopting this arrangement of Ezekiel literally, Jerusalem and the sanctuary stand out in their integrity, the one as the throne, the other as the temple of the Lord; and then and there shall all the earth (Jew and Gentile) "make a joyful noise unto the Lord, and rejoice, and sing praise" (Ps. xcviii. 4), for it is there that Israel goes up, "the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord," &c. (Ps. cxxii. 4). The Gentiles go up there also, for it is written, "I will gather all nations and tongues (to Jerusalem); and they shall see my glory" (Is. lxvi. 18). "And all flesh shall come to worship before me" (ver. 23).

But before this comes to pass, a great physical change will take place on the features of the land, effected perhaps by volcanic agency, for "All the land shall be turned as a plain, from Geba to Rimmon, *south of Jerusalem: it shall be lifted up*" (Zech. xiv. 10)—this turning and lifting up of the land, being evidently in preparation for the establishment of the *holy oblation* in that part, when "The Lord shall reign King over all the earth."—Yours, &c.

J. B.

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Poetry.

THE END OF THE DAY.

Come, for thy day, thy wasted day is closing,
With all its joy and sun;
Bright, loving hours have pass'd thee by unheeded;
Thy work on earth undone,
And all thy race unrun.

Folly and pleasure hast thou still been chasing
With the world's giddy throng,
Beauty and love have been thy golden idols;
And thou hast rush'd along,
Still list'ning to their song!

Sorrow and weeping thou hast cast behind thee,
For what were tears to thee?
Life was not life without the smile and sunshine;
Only in revelry
Did wisdom seem to be.

Unclasp, O man, the syren hand of pleasure,
Let the gay folly go!
A few quick years will bring the unwelcome ending;
Then whither dost thou go?
To endless joy, or woe?

Clasp a far truer hand—a kinder, stronger,
Of Him the crucified;
Let in a deeper love into thy spirit,
The love of Him who died,
And now is glorified!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1859.

Art. I.—THE NAME OF THE LORD.

CONCLUDED FROM VOL. X., P. 352.

It would be uninteresting to crowd together every passage where "the Name of the Lord" occurs. Let us rather glean in these fields. Let us select those passages where it is used in some remarkable way, or at least in some manner that invites attention. Guided by this principle, we go on through the successive books of Scripture.

Isaiah gives us the ever memorable name "*Immanuel*" (vii. 14)—a name so full of meaning, "God with us." Incarnation is implied in it, and all the help for man that incarnation brings in its train. What a contrast to the name (viii. 1), "*Mahar-shalal-hash-bash*," one who speeds to the prey that will enrich him, and hastes to take spoil at the cost of impoverishing others!

Isaiah ix. 6 unrolls a glorious name, thereby unveiling to our view the divine nature and divinely blessed offices of Messiah: "The Son given to us;" "*His Name shall be called Wonderful! Counsellor! Mighty God! Father of the Age! Prince of Peace!*" Connect this verse with chap. vii. 14, and then read *Isaiah* xii. 4, "*Call upon His Name!*" He who (ver. 4) "*calls upon*" one whom the prophet has already set forth in such majesty and grace, and whom also (ver. 2) he sang of as "*Jah, Jehovah, my strength, song, salvation,*" cannot but feel his soul filled with confidence and hope.

Isaiah xviii. 7.—"*The present*" of restored Israel "is *brought to the Name of the Lord.*" In chap. xxiv. 15, "His Name is glorified;" in xxv. 1, "praised;" in xxvi. 8, "desire"

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goes forth toward it; in xxix. 23, it is spoken of as "*sanctified*," hallowed,* when Israel is blessed again.

Isaiah xxx. 27 bursts upon us startlingly: "*Behold* THE NAME OF THE LORD *cometh!*" This is the Lord discovering what He is in that great and terrible day when He comes forth to take vengeance. It will be seen what He is when that day comes! It is the day of revelation, the opening of hidden stores, the manifestation of both terror and of grace, and all this in the person of Christ, who may be called "*The Name*," because He shews forth that Name so perfectly.

Isaiah xlii. 8.—"*I am Jehovah; that is my Name!*" So xlvii. 4, "*Jehovah of hosts is his Name.*" So xlviii. 2, li. 15, liv. 5, in contrast to all rivals, the one only *Being of beings* from eternity to eternity.

Isaiah lvii. 15.—"*Whose Name is Holy.*" Here our attention is fixed on His holiness for a special reason, to increase the wonder of His condescension.

But think of Him putting His Name on us, that is, letting us be called His children—children who may say, "Jehovah is my Father," "The Holy One is my Father." Yet thus it is written oftentimes. *Isaiah* xliii. 7, "Every one that is called by thy Name;" xliv. 5, lxiii. 19, lxv. 1; and He allows us solemnly to "swear" by that Name, chap. xlviii. 1.

In order to make His Name known, to shew that love is part of His nature, mercy is a part of His nature, grace is a part of His nature, and that He can shew these perfections as well as truth, justice, holiness, He acts in behalf of sinners "*for His Name's sake*" (xlviii. 9); that is, as ver. 11 explains it, "*For mine own sake,* even *for mine own sake.*"

This Name we are to "*trust* in" (l. 16), to "*know*" (lii. 6), in opposition to those who "*blaspheme*" it (lii. 5); we are to "*love*" it (lvi. 5), "*fear*" it (lix. 19), *bring offerings* to it (lx. 9). He Himself will "*make His Name known to His adversaries*" (lxiv. 2); and we are to be willing to bear reproach "*for His Name*" (lxvi. 5).

JEREMIAH abounds in this fragrant Name. In chap. iii. 17, he speaks of all "*nations gathered to it;*" it is the point of attraction, it is the magnet to the world, it is the world's holy of holies round which they are to pitch their tents. "The *house called by His Name*" (vii. 10, 11, 14, 30) is often spoken of, and chap. xxv. 29, "*the city* called by His Name." Then

* "HALLOWED BE THY NAME" may have been framed on this Old Testament passage. Let it be kept separate from all other names! Let it be in our hearts, and in the hearts of all men, as a most peculiar treasure—the holiest of holy things.

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we have "*Thy Name great in might*" (x. 6); "Jehovah of hosts is His Name" (x. 16, xxxi. 35). We hear of "*prophesying in the Lord's Name*" (xi. 21, xxiii. 25, &c.), as well as "*calling*" on it (x. 25), "speaking words in it" (xliv. 26), "swearing" by it (xii. 16, xiv. 15). In chap. xiv. 7, the plea is urged, "*Do thou it for thine own Name's sake;*" and again, ver. 21, "For *thy Name's sake do not abhor us.*" No plea could be stronger than this. It calls on God to help and save in order to glorify Himself. It insists that to thrust the suppliant away would be to lose an opportunity of shewing His glorious self—an opportunity of bringing out of His armoury the weapons that subdue rebels, viz., sovereign mercy, grace, forgiveness, free favour.

A people "*called by thy Name*" (xiv. 9) is another appeal, *q. d.*, we are children of thine; we bear our Father's name, and (chap. xv. 16) Jeremiah himself glories in this, "*I am called by thy Name.*" O what an honour! If to say, "*I am a Roman*" was somewhat at the courts of Rome, what is this at the court of heaven, "I am called Jehovah's son! Jehovah's child!" We who are baptized in that Name may imitate Jeremiah, and urge his plea before Him.

"They shall know that *my Name* is the Lord" (xvi. 21), says Jehovah, when He does deeds of terrible vengeance, such as only Jehovah could do, peculiar vengeance that strikes not at the sinner, only at the sin, and so makes known the heart of the Holy One. But note what a name comes into view, chap. xxiii. 6, "THIS IS THE NAME WHEREBY HE SHALL BE CALLED, JEHOVAH OUR RIGHTEOUSNESS." This is the Name that has given such joy to millions of saints, though the world knoweth it not. M'Cheyne has sung of it in words that embody the experience of saints in all ages:

> "*I once was a stranger to grace and to God,*
> *I knew not my danger, I felt not my load:*
> *Though friends spoke in rapture of Christ on the tree,*
> JEHOVAH TSIDKENU! *'twas nothing to me,*" &c.

It is with this marvellous Name that Judah is invested in chap. xxx. 16, "This is the Name wherewith she shall be called, *Jehovah Tsidkenu.*" Messiah institutes a community of goods as far as regards His own possessions. His very Name He shares with us, that we may appear in "the righteousness of God." Our Bridegroom gives His bride His own Name and title.

Yet men have "*forgotten that Name*" (xxiii. 27)—that name which is thus again solemnly set before us (chap. xliv. 26):

> "I have sworn *by my great Name,*
> That my Name shall no more be named
> In the mouth of any man of Judah."

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Again and again he proclaims it to be "*Lord of hosts*" (chap. xlvi. 18, xlviii. 15, l. 34, li. 9, 57), in opposition to all the heathen, and in the ears of a careless world.

In *Lamentations* iii. 55, this is the "Name called upon" out of the low dungeon, and the result is, "Thou drewest near!"

Ezekiel gives us many declarations about things the Lord did and does "*for His own Name's sake*" (chap. xx. 9, 14, 44); and His care that it "should *not be polluted*" (xx. 22, 39, xxxvi. 20, xxxix. 7, xliii. 7, 8). He speaks of "*having pity for His holy Name*" (xxxvi. 21), "*sanctifying His great Name*" (ver. 22), being "*jealous for His holy Name*" (xxxix. 25). The Lord is ever intent on His own glory; for no greater object can be aimed at. Nothing so tends to bless the creature as drawing the creature's eye to the glorious perfections of God. In that sight, they will find a heaven. How infinitely kind, then, is the Lord thus to set ever prominently forward His own glorious Name! It is even as when He makes the sun scatter clouds, and occupy the whole hemisphere with his beams. Is not all that favour to man?

Daniel ii. 20.—"*Blessed be the Name of God, for ever and ever!*" He knew the power of a name, and its significance; for his own and his fellows' names had been changed to intimate the prince of the eunuch's feelings (chap. i. 7). The names given to him and his companions spoke of something in heathen gods; but Daniel turns from all, and will give the glory to none but to Jehovah. Elsewhere he uses, like the former prophets, the expressions, "*speaking in the Name*" of God (ix. 6), the city "*called by that Name*" (ix. 18), and the people, too (ix. 19).

Hosea shews us the significancy of Hebrew names, in such cases as Jezreel (i. 4), Lo-ruhamah (i. 6), Lo-ammi (i. 9), Ishi (ii. 16); but does not even once use the expression, "*Name of the Lord*," though he has others that are equivalent.

Joel (ii. 26, 32), uses the two expressions, "*Praise the Name of the Lord*," and "*Call upon the Name*."

Amos, in chap. ii. 7, brings before us "*The holy Name;*" in iv. 13, "*Jehovah, God of hosts, is his Name*,"—the former of the mountains, creator of the wind, the omniscient One who tells man's thoughts. Again (chap. v. 8), "*Jehovah is His Name*;" ver. 27, ix. 6, "*Jehovah, whose Name is God of hosts*." He speaks of "making mention of the Name of Jehovah" (ix. 10) in the way of solemn worship; and tells of a time when the heathen, or Gentiles, should "be *called by His Name*" (ix. 12) Besides, it is Amos who gives that view

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of God which is no other than His Name unrolled (chap. v. 8)—

> *"Who maketh the seven stars and Orion,*
> *And turneth the shadow of death into morning,*
> *And maketh day dark with night."*

Creator, and deliverer out of sin and misery into glorious light, life, resurrection—yet also the savour of death to the proud sinner. He is the God who gives victory to the weak, "*So that the spoiled come against the fortress.*" Is not this grace? Is not this the "lame taking the prey?" Is it not the unworthy made worthy? the sinner without strength made more than conqueror?

MICAH (chap. iv. 5), is heard singing in the name of redeemed Israel, "*We will walk in the Name of our God for ever and ever!*" His Name is to be our highway! on it we shall walk. In the shadow cast by that Name, we shall walk for ever! with that blessed Name over us as a canopy! And then he speaks (v. 4) of the Redeemer himself feeding His flock, His beautiful flock,

> *"In the majesty of the Name of the Lord his God."*

Amid all the splendours of that Name! with all that Name in His own person, so that it is the holiness, the truth, the love, the wisdom, the fatherly heart of Jehovah that guides his steps and nerves his arms in every movement. Blessed flock! blessed, infinitely blessed, Shepherd! Oh, let the day hasten when this shall be accomplished!

Micah also tells us of the Lord's providences so working that "the man of wisdom may '*see Thy Name*'" in them. For God's providences are directed against our sins and reveal much, very much, of fatherly kindness.

NAHUM proclaims God "Jealous," and a terrible "Avenger," yet "slow to anger" (i. 2, 3). "Good," also, and "a stronghold in the day of trouble;" a God "who knoweth them that trust in Him" (i. 7). He does not, however, use the term "Name of Jehovah," but, on the other hand, he speaks of exterminating "*the Name,*" of the hated enemy against whom he prophesies—the *Name* being to Israel significant of qualities and characteristics.

ZEPHANIAH (iii. 9), speaks of "calling on the Lord's Name;" and (iii. 12), "trusting in it." And this (v. 20) is the road to a truly famous "Name" in the earth, for it is when Israel hears, however, "the Name of Jehovah," that they shall become honoured themselves.

ZECHARIAH is he who tells us (chap. vi. 12) of "*the Man whose Name is* THE BRANCH," a Name of Christ's as the tree that

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shot up from David's stem. Under that Branch, a *Tree that shot up from another*, we find our shade; we hide safely, unlike Adam and Eve, behind the trees in the garden. He speaks, too, of "*swearing falsely by the Name of the Lord*" (v. 4); "speaking lies in that Name" (xiii. 3); "calling on it" (xiii. 9). And then he uses the magnificent expressions—one for us who would honour the Lord, the other for the Lord Himself: "*They shall walk up and down in His Name*" (x. 12, so like Mic. iv. 3)—"And the Lord shall be King over all the earth; in that day there shall be one Lord, and *His Name one*" (xiv. 9). No rival; no excellency proposed for men to honour but the Lord's; no holding forth of any one's qualities to the admiration of men, but only the *manifestation of the Lord's perfections and heart.* Come, Lord, come quickly!

MALACHI, in i. 6, 11, tells of "despising" that Name, and of that Name "*being great among the Gentiles.*" Then (chap. ii. 2), of "*giving glory* to the Name 'of Jehovah,'" and of "being *afraid before* it" (v. 5). Then comes in that notable and ever-memorable portion (chap. iii. 16), when the Lord's fearers are so extolled and blessed, because, when all men seemed to neglect it,

"*They thought upon His Name!*"

Shall we not win this crown? Joyful employment theirs, surely! and most blessed reward! Not content with promising, "They shall be mine, in the day when I make up my jewels," hear how the Lord gives this other promise (chap. iv. 2), "*To you that fear my Name shall the Sun of Righteousness arise with healing in His wings!*" Part of the reward for fearing this Name shall be, we shall know that Name better still. Christ, as "Sun of Righteousness," shall scatter darkness and pour in light, the light of righteousness. What a day that will be! What a discovery of God's Name on that day! And there shall be "*healing,*" in every ray! No wounds left then! no sickness, no disease, no faintness, no dimness of eye! And it is the more interesting to notice that this reward to the "*fearers of His Name,*" at the close of the *Old Testament*, includes in it "*healing;*" for, at the close of the *New Testament*, also, in Rev. xxii. 2, 4, we have "the tree whose leaves are for *the healing of* the nations," and beside it the Lord's servants with "His *Name* on their foreheads." Wondrous Name! Wondrous God!

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NEW TESTAMENT.

In the days of our Lord, names were beginning to lose much of their early significance. Men's characters did not correspond to their profession. "*Pharisees*" should have been, according to the import of their name, "men *set apart*," but, in reality, they lived intensely to themselves. "*Judas*" was a name that spoke of "*Praise*," but neither did Judas praise God, nor did he act so as that any one could praise him. "*Jerusalem*" was no more the "*inheritance of peace*," the things belonging to her peace were hid from her eyes. But this very fact gives emphasis to the references made to the Names of Messiah, and to the use of the phrase, "In HIS Name."

MATTHEW, in chap. i. 21, gives us "*Jesus*," and then, ver. 23, "*Immanuel*," as names of Messiah chosen because of what they signify. God himself gave the Name "*Jesus;*" it is sent down from heaven. He took from *Joshua* the form of the Name, but in giving it to Christ, declared that He gave it "*because He shall save His people from their sins.*" Ever since that hour what a fragrance has hung about that word,

> "How sweet the Name of Jesus sounds
> In a believer's ear."

And it tells not only of pardon, but of holiness; not only of deliverance now, but of final deliverance at resurrection. *Jesus* includes the victories of Christ at both His first and second coming. As to that other name (also given by God), "*Immanuel*," its meaning is not exhausted by saying, "It tells of God coming into our nature, the Word made flesh"—it speaks yet more of Incarnate God pitching his pavilion among men at His second coming. There is allusion to the Name "*Immanuel*," God with us, in Rev. xxi. 3, "God Himself shall be with them, their God."

The next reference of the kind we seek, is chap. vi. 9, "*Hallowed be Thy Name.*" On this see Isa. xxix. 23. Then for the first time, "IN THY NAME" occurs as applied to Jesus in chap. vii. 22. The sense is the same as we saw in the Old Testament, in such passages as Deut. xviii. 5, making the Lord's Name their authority, standing under its shade. When He says that His disciples shall be hated "*for His Name's sake*" (x. 22; xix. 29), we see at once that the sense is, because they honour Him and all He is. The Old Testament "*Trust in His* Name," occurs in xii. 21, and then in xviii. 5, "A child received in *my Name*," sets before us disciples making a little one welcome because the Master wished it; out of love to Him they will comply with His wishes—yes, and feeling that they are, in a manner, receiving the Master himself in so

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doing. This same use of the phrase, "In my Name," occurs again (chap. xxiv. 5).

The being "*gathered together in His Name,*" ch. xviii. 20, exhibits Him as the centre point of union, and also the magnet that attracts. It is *what Jesus is* that they all feel; it is His person, and work, and offices, that they have their eye on in meeting together. The banner over them is "Jesus."

In xxi. 9, we have the Old Testament "*Name of the Lord,*" quoted from Ps. cxviii. 26, and again, also, in xxiii. 39. But the most memorable and comprehensive passage is chap. xxviii. 19, "Go and teach all nations, baptizing *them in the Name of the Father, and of the Son, and of the Holy Ghost.*" Properly it is, "INTO the Name," as the *terminus ad quem.* The baptized one is pointed to the *Name, i.e.,* to the character, the perfections, the discovered heart, of the Three Persons of the Godhead. The baptized person is sprinkled with water, and in that moment is referred to Father, Son, and Spirit, as the source and real bestower of the blessing signified by the cleansing water. In that Name, that threefold Name, we find the "*wells of salvation.*"

MARK shews that Jesus attended to the import of the *Name* among the Jews, when he narrates (chap. iii. 16) Simon's getting the name "Peter;" and the sons of Zebedee "Boanerges;" and when in chap. v. 9 he explains the name "*Legion.*" Mark gives us several discourses of our Lord where He uses what we found in Matthew, "*In my Name*" (chap. ix. 37, 38, 39, 41, xiii. 6); and also the Old Testament quotation (chap. xi. 9, 10), "In the Name of the Lord;" and once also, "*For my Name's sake*" (chap. xiv. 13). Perhaps the "*In my Name*" (xvi. 17) has this emphatic sense in it, "By using my Name;" but even then it is like Micah v. 4, where the Shepherd feeds His flock under the light of that majestic Name. Under the canopy of that Name of Jesus—pointing to what He is in person, and perfection, and work, and office, as their authority and the source of their power—they cast out devils, and do all other miracles.

LUKE also shews that he recognised, like the Jews of former days, the meaning packed in a name, when he tells us so specially of the angel selecting the name "*John,*" intimating *Jehovah's grace* (see i. 13, 59, 63). Some think that in chap. xvi. 20, the reason for giving the name of the beggar is, that it signifies, "*My God helps*"—a most appropriate name for one who had no help of man at all.

Chap i. 31, and ii. 21, "*Thou shalt call His Name Jesus,*" reminds us of Matt. i. 21. "*Holy is His Name*" (v. 49) is an Old Testament quotation. "*In my Name*" (chap. ix. 48, 49; x. 17; xxi. 8; xxiv. 47) is a familiar phrase. So also is "*Hal-*

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lowed be thy Name" (xi. 2); and xiii. 35, "In the Name of the Lord," like xix. 38. "*For my Name's sake,*" also, chap. xxi. 12, 17, we have met with often already.

JOHN (chap. i. 12), speaking of Jesus, is the first to use the well-known expression, "As many as *believe on His Name.*" These are persons who believe what is the person of Jesus, what His perfections, what His heart, what His work, what His offices. They so believe His *Name* which comprises such views, that they rest their soul on what they find contained therein! Their soul finds something to rest on in His person, work, heart, offices, and all that is testified concerning Him. So again, ii. 23, iii. 18, xx. 31.

Here we have, "*I am come in my Father's Name*" (v. 43, and x. 25); Christ standing in the full authority of His Father, and coming to recommend the Father's perfections and will to us. And then we have chap. xv. 21, men persecuting disciples because disciples honour "*His Name.*" We have the Father most wonderfully acknowledging the cry in the Temple from Christ's troubled soul, "*Father, glorify thy Name!*" Shew what Thou art! shew it by Thy treatment of Me! shew it by what I shall be enabled to do, and to win for men!

We have in chaps. xiv. 13, 14, xv. 16, xvi. 23, 24, 26, the remarkable expression, "*Asking in Christ's Name;*" and in chap. xiv. 26, the Father answering prayer and sending down the Spirit "in Christ's Name." The meaning and full force of the words is plain—it is this: We recognise the person, perfections, work, heart, offices of Christ—we make these our encouragement and plea, and in so doing we get what we ask. And when the Father sends "*in that Name,*" He is sending blessing to us sinners because of our Mediator being such a one. It is in consideration of *Him, what He did, what He is,* that the blessing is sent.

And then we find in chap. xvii. 6 the manifestation of the Father's name by Christ. Surely it is Christ who has shewn what the Father is, what the Father feels, what are the Father's perfections; it is Christ who has made the Father fully known to us. But what is ver. 11, "Keep *through thine own Name* those whom thou hast given me?" Is it not this? Use in behalf of those whom Thou hast given Me all Thy perfections. Compass them about with Thy glorious attributes! Let Thy heart feel for them, Thy hand work for them, all that is in Thee be on their side. Christ so "*kept them in the Father's Name*" (v. 12);* as Intercessor asking

* The best critics now generally read, "The name which thou hast given me," ᾧ instead of *οὓς*, a reading that would convey this sense—viz., The Father's Name is in me, like Exodus xxiii. 21.

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all this for man, and as Shepherd, who was commissioned to feed in the majesty of the Name of the Lord of hosts, using Divine perfections as His rod and staff in defence of His sheep. And oh, blessed truth (ver. 26), He is yet more and more, throughout the endless ages of the kingdom, to tell us of *that Name!* and at every opening up of it our love will increase; for His *love to us* will be more and more revealed, and be a fire to kindle our hearts to a blazing flame and furnace heat.

ACTS OF THE APOSTLES. We have, as before, "*Calling on His Name,*" but applied to Jesus specially (ii. 21, ix. 14, 21, xxii. 16). Whatever in the Old Testament was *Jehovah's,* is in the New Testament found in *Jesus;* for Jesus is to us what on the fourth day of creation the sun was to the light of the first day: all is given out to us by that glorious orb. So, "*Baptized in His Name,*" chap. ii. 38. The baptized are baptized "*ἐπι τῳ ὀνοματι,*" *upon,* as if *resting on the Name of Jesus.* The position they occupy is, they are standing on Him, and while so standing, the descending waters of baptism declare to them (as once did the voice at Jordan from heaven to Jesus) that Father, Son, and Spirit profess love and grace to sinners such as they, through the blood that cleanses from all sin. It is not altogether the same thing as Matt. xxviii. 19; it is rather the description of how those who once were heathens came to be in a position to receive the professed love of God-head which baptism implies; and it says that this came about by their being baptized as persons who took their stand *on* that name. In ch. viii. 16, and xix. 5, the expression is the same as in Matt. xxviii. 19, "*ἐις το ὀνομα.*" In chap. x. 48, the comma is wanting; for the sense is, "*He commanded them in the Name of the Lord* to be baptized." He used Christ's name as his authority.

In chap. iii. 6 (as iv. 30), a miracle is done by apostles who fix their eye on His Name—that is, on the person, perfections, work, offices, heart, of Jesus—and who direct the man whom they heal to the same. At ver. 16, they boldly proclaim that "HIS NAME" has made the man whole—*His Name believed on;* for they add, "Through faith in His Name." When asked at iv. 7, "By what Name" they did it? they tell at once, ver. 10, and in ver. 12 declare,

> "*There is no other name*
> *Given under heaven, among men,*
> *Whereby we must be saved!*"

And to the preaching of His Name—that is, to the preaching of the person, perfections, work, offices, and heart of Jesus—

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they adhere, in spite of threatening (ver. 17, 18; v. 18, 40.) They rejoice to suffer shame for it, (v. 40); to hazard life for it, (chap. xv. 26). At Samaria, they preach "*concerning the Name of Jesus Christ*," (viii. 12). When Saul of Tarsus is converted, he is sent by Jesus, who says He has made him a vessel to bear or "*carry His Name*" (ix. 15), as he was to be an alabaster box, to be broken when needful, in order to emit the fragrance of the Name his soul was filled with. They preach, they speak, "*in His Name*" (ix. 27, 29), and proclaim remission of sins "*through His Name*," believed in (x. 43). They tell of a "*people from all lands for his Name*" (xv. 14), as once Jerusalem was a "city for Jehovah's Name," and Israel, a people. On this people "*His Name is called*" (xv. 17), as it used to be on favoured Israel. Devils flee at that Name (xvi. 18); and when reckless men "*call that Name*" over demoniacs (xix. 13), the devils own the power and virtue of the Name, while they rend the hypocrites who pretended to use it. And everywhere, even by such an event as this, "*the Name of Jesus* is magnified" (xix. 17). And such as Paul, who once thought it right to do whatever he could "contrary to the Name of Jesus" (xxii. 9), is found ready to "*die for that Name*" (xxi. 13); for in the person, perfections, work, offices, heart, of Jesus, he finds all that his soul seeks, and a larger treasure than his soul can ever gather.

In Romans i. 5, we find apostleship "*for His Name*"—Paul recognising his office as a vessel to bear Christ's Name to all the earth. And in this epistle we have two references to, or quotations of, Old Testament expressions regarding *Jehovah* laid at the feet of Jesus, as usual—viz., "*Call upon*," in x. 13, and xv. 9, "Sing unto thy Name;" while chap. ii. 24, and ix. 17, quotes passages where *the Name* refers to the Godhead generally.

1 Corinthians i. 2 speaks of "*calling upon the Name of Jesus Christ*"—this being as much the mark of New Testament saints as "calling upon the Name of Jehovah" was under the Old, inasmuch as Jesus is *Jehovah revealed*. Then we have a solemn adjuration, i. 10, "*By the Name of our Lord Jesus Christ*"—*q. d.*, by the consideration of all you own and believe concerning Him; and a not less solemn view is given of that awful and blessed Name (chap. v. 4), which he calls up before them in prospect of an act of discipline—"*In the Name of the Lord Jesus, ... deliver such a one unto Satan.*" We have (chap. vi. 11), "*Justified in the Name of Jesus*"—made righteous from a regard to all He is, and has, and has done.

Ephesians i. 21 speaks of Christ exalted far above "*every*

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name that is named;" and then (iii. 15), points us to "The *Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,*" who allows them the privilege of claiming Himself and all that he has as heirs, not only saying, as Cowper does of creation,

"*My Father made them all,*"

but of all Divine perfections and Divine resources, "My Father puts them at my disposal, for He lets me call myself His son; and if a son, then an heir."

In chap. v. 20, we are taught to give thanks "*in the Name of Jesus,*" to present our praise by laying it on the golden altar.

PHILIPPIANS ii. 9 tells of Christ again as having "*a Name above every name,*" for "at the Name of Jesus" every knee must bow. At the sight of Joseph in his chariot, the Egyptians bowed the knee, awed by his splendour, and moved by his benevolence; how much more at the sight of Jesus, in whom resides all Divine perfection, shall every knee bow, every soul adore!

COLOSSIANS iii. 17, bids us "do *everything in the Name of the Lord Jesus.*" We are to carry with us everywhere this cluster of camphire, and scent with it all we touch.

In 2 THESSALONIANS i. 12, the "*magnifying of the Name of Jesus*" is held up as our grand motive. It is made equivalent to our living to the glory of God. And no command has more weight than such as that issued in chap. iii. 6, "*In the Name of the Lord Jesus.*"

In 1 *Timothy* vi. 1, we have the Old Testament expression quoted, "*That the Name of God be not blasphemed.*" A man may break the third commandment by not adorning his profession of the gospel by attention to daily duties.

In 2 *Timothy* ii. 19, "*The naming of the Name of Christ*" is a signal for departing from all iniquity, even as the approach of day is a signal for the flight of darkness. How can iniquity be cherished when the Person of Christ, and all that is clustered in that person, is received into the soul?

Then in *Hebrews* i. 4, we have at some length the statement of Christ's *Name,* "*more excellent*" than that of all creatures—an expression that at once sends us back to Jehovah's Name in Psalm viii. 1. No angel can claim such a Name as Jesus—The *Son,* the only begotten Son. And chap. ii. 14, shews us that all the while Jesus is "*declaring Jehovah's Name to his Brethren.*" We are to shew "*love to His Name*" (chap. vi. 10), and "give *thanks to His Name*" (xiii. 15).

James ii. 7 reminds us of "*That worthy Name!*" the Name

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of Jesus. And in chap. v. 10, 14, let us notice how he puts the Prophet's speaking "in the *Name of Jehovah*" in the same category with disciples "anointing with oil in *the Name of the Lord*" Jesus.

1 PETER iv. 14, reminds us of "reproach for *the Name of Christ*," as in the Acts of the Apostles, himself having had experience of that trial.

1 JOHN ii. 12, reminds us of "sins forgiven *for His Name's sake*." God looks at the Person and work of Jesus, and finds therein His reasons for pardoning us. As in his Gospel, so here also, John speaks of "believing on the Name of his Son, Jesus Christ," (iii. 23, and v. 13).

But 3 JOHN is more remarkable. For, without any previous antecedent, the apostle writes to Gaius, ver. 7, "For HIS NAME'S sake;" for the sake of the well-known name, with which every believer is familiar, and which every believer so loves. How like John!—that John who, in Rev. i. 7, exclaims, "Behold, *He* cometh!"

REVELATION ii. 3, speaks of "*labouring for his Name's sake*." Yes; the thought of what Jesus is in His person, perfection, heart, work, offices, may well stir us up to labour diligently, to labour hopefully, to labour lovingly, to labour unceasingly. The Church at Pergamos gets this commendation, "Thou *heldest fast my Name*,"—never turnest thine eye from it, nor gavest another my place. And this is the reward, ver. 17, "*a new Name*," written on that "white-stone" (perhaps our High Priest's *onyx*-stone, Exod. xxviii. 9). But of this new Name, more is said again. In chap. iii. 8, Philadelphia did "not *deny His Name*;" and lo! what a magnificent reward!

"*I will write upon him the Name of my God!*
And the Name of the City of my God!
(The name of) *New Jerusalem which cometh down out of heaven from my God!*
And (in addition to all) *my new Name.*

This writing on his redeemed the Name of God implies something like imparting to them qualities corresponding to the perfections of their God. He takes out of the fountain, and gives these living waters to them. And then, "*the name of the City*" must imply at least this much, that all the city has of privilege and value, is made theirs—they are citizens, yes, and heirs of New Jerusalem, which is afterwards so singularly described! How rich the reward! and its very indefiniteness adds to it. But the crowning excellency in this reward is "MY NEW NAME." What can this be? Christ Himself has a "Name *which no man knows but he himself*" (xix. 12), in addition to

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the Names on His vesture and His thigh "*King of kings, and Lord of lords*" (ver. 16), and "*Word of God*" (ver. 12). It seems to be some new, altogether new, hitherto unthought-of glory—some manifestation of excellency that will take us all by surprise, something of which we have as yet got no hint at all. Now, if so in Him, then in His redeemed "the *new Name*" may be something corresponding, and it shall be bestowed on that day. Whose heart does not yearn toward that day's arrival, when such things shall be realised? and who is there who does not at such a prospect "look for and hasten unto" the coming of that day?

We have awful "names" of others in this book—*e.g.*, "*Death*" (vi. 8), "*Abaddon*" and "*Apollyon*" (ix. 11), "the *name of the beast*" (xiii. 17, 18), "*Mystery, Babylon*" (xvii. 3, 5). These repulsive names are fitted as foils, to set off *the Name* which we "glorify" (xv. 4), while foes "blaspheme" (xvi. 9)—that Name of which we have spoken all along. In the best MSS. (xiv. 1), the reading is "*the Father's Name and his own*," the same, no doubt, which in chap. xix. 12, 13, 16, bursts on the world's view in the person of Him who opens heaven, and comes to earth to reign.

But what is the last and closing mention of this blessed Name? It is chap. xxii. 4. And see where it is! It is on the forehead of the saints!

"His Name shall be on their foreheads."

Just as chap. xiv 1. shewed it to us, both as the Father's Name and the Lamb's, on the foreheads of the 144,000, so now we see it upon all the saved. This surely is the sum of bliss to us. Likeness to God at last! *His Name on our foreheads!* Well may the curtain of revelation drop here; for this is crowning us with honour and glory to the full.

"Bless the Lord, O my soul! Come, Lord Jesus, come quickly!"

Art. II.—THE REST THAT REMAINETH TO THE PEOPLE OF GOD.

Heb. iii. 15 to Heb. iv. 11.

Most readers of the New Testament have found the fourth chapter of the Epistle to the Hebrews among those passages in Paul's writings which are "hard to be understood." In attempting an inquiry into its meaning, may the Holy Spirit preserve from wresting this solemn portion of the Divine Word, endow us with the docility of children, open our understand-

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ings to know, and our hearts to love the mind of God as therein revealed.

The eminent Dr Owen confessed to serious difficulties in expounding this passage. "I do acknowledge," says he, on verse 3, "that these words, as they relate to the preceding and ensuing discourses of the apostle, are attended with great difficulties, for the manner of the ratiocination or arguing here used seems to be exceedingly perplexed." Bloomfield uses much stronger language. "The structure and air of the passage is in the highest sense involved, and perfectly in the Jewish style." . . . . He further states, that "the whole is so perplexed that we have only a choice of difficulties." The Duke of Manchester very properly adds to these quotations: "I think it would be safer to say, that the meaning is hid from our eyes (as in Luke ix. 45), than to say that the argument is perplexed or the sense indistinct." With much diffidence and after considerable thought we venture to make a few remarks upon a passage so confessedly difficult in its general bearing, and concerning the meaning of particular sentences of which, such different renderings and expositions have been given. Perhaps others better able may be prompted to make still further inquiry. If we can obtain a view of its general drift, and feel the force of its powerful and stirring practical appeals, *some* good will be effected.

1. *Consider the scope of the passage.*

Pridham observes, "That God has a rest, and that that rest is to be enjoyed by His people, are the two fundamental truths on which the reasoning of the present passage turns. The land of Canaan was not the eventual rest of God." This rest is something future, to attain which those whom Paul addresses are earnestly exhorted to strive. The Holy Spirit does not here describe in detail what the rest is, or dwell on its excellencies; this we must gather from other Scriptures. We think "the rest" here mentioned means the same as "the world to come" (Heb. i. 6, ii. 4–8). We are taught that believing is the *way* to this rest; consequently the apostle is not speaking of what is usually termed "gospel rest," or "joy and peace in believing," as some suppose. This happy state of mind is the *way* and not the *end*, as Heb. iii. 6 and 14 clearly prove. The apostle dwells much upon the thought that it will be a most terrible thing for those who hear about this rest, and who are so earnestly invited to share it, to come short thereof at last. This he illustrates by the case of that generation of Abraham's seed, who came out of Egypt under Moses. Those to whom Paul wrote this epistle were come out of corrupt Judaism by a

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profession of Christianity, just as their fathers had come out of Egypt by being "baptized unto Moses in the cloud and in the sea;" but as these perished because "in their hearts they turned back again to Egypt," so he warns his Hebrew brethren lest, by heart apostasy first, and then by open manifestation of it, any of them also should miserably perish, instead of entering the future glorious rest.

2. The above remarks have partly anticipated what may be said on the *design* of the passage. But we may just add, with a special eye to what the apostle had written (chap. iii. 7–10), when he quotes from Ps. xcv., that his reasoning in the fourth chapter seems particularly designed to obviate an objection which these Hebrew professors might make. They might think that such solemn warnings were not applicable to them, as they were not like the generation in the wilderness, without a rest; they *were* in the land of Canaan, and they were also professors of Christianity, and so had the heavenly rest in view. Yes, says the apostle, but to you as much as to your fathers the words may be applied, "Ye are not come to the rest and to the inheritance which the Lord your God giveth you." His design was to strengthen their faith in the promise—to awaken their fear by the threatenings—to allure them on by the glory—and to warn them against turning back by the ill example of others.

3. *Consider the standpoint from which we should attempt to view the subject.*

Our inability to do this fully, and our not considering the peculiar characteristics of the Jews as a nation, and the special temptation of Jewish professors of Christianity, have no doubt partially unfitted us for a right understanding of this passage.

There were two great mistakes made by the Jews who lived in the time of our Lord and His apostles. The first was, that the Levitical institutions were as immutable as the moral law. They did not contemplate the sacrifices, the days, the persons, and the things set apart for ceremonial uses, as mere shadows; but as realities, and looked no further. They desired no other priest than one of Aaron's race, and no better temple than the magnificent one which they so much admired. The second error was, that the land of Canaan was still *theirs*, and not at all forfeited by their ancient idolatries and utter national failure. They did not see how the words of God bare on them with regard to the land: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, with a sore destruction" (Micah ii. 10). They did not understand that the restoration under Ezra and others was just to fulfil the prophecies concerning Messiah and His death; after which the

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people of the prince should destroy the city and the sanctuary (Dan. ix. 26). Even Christian Jews, strongly imbued as they were with national feelings—(see Acts xxi. 20)—were in danger of being entangled with formal services, and bound down by earthly hopes. It was a hard thing for them to forsake that beautiful temple, renounce that land of their fathers, to believe that imminent and terrible judgments were impending over both, and "to go forth to a rejected Saviour without the camp," leaving father, mother, wife, children, bearing His reproach, as Moses did. Paul felt that, in order to do this thoroughly, they, like Moses, would need to have earnest "respect to the recompence of the reward;" and therefore he unceasingly endeavoured to set it before them. Could we place ourselves in the position of these Jews, 1800 years ago, with their early education and prejudices, their national predilections and strong temptations, we should perhaps understand this passage much better than we do, especially if we had some idea of its *scope* and *design*.

4. Let us now endeavour to trace the *structure of the entire passage*, from Heb. iii. 15 to iv. 11, where the apostle concludes his argument respecting "*the rest.*" We think that it is important to notice carefully whenever a parenthesis occurs, and to connect the points in those texts together between which the parenthetical words intervene. Notice Heb. iii. 7 and 12; see how the twelfth verse stands connected with the "wherefore" in seventh verse. See also Heb. iv. 6 and 11, and notice how forcible the eleventh verse reads when joined to the sixth verse, while in both instances the words included in the parenthesis serve to illustrate the argument and to enforce the exhortation.

We think also that we should study Heb. iv. 1 and 11 together—the latter explaining the former, and shewing by the expression, "lest any man fall," the force and meaning of the words, "any of you should *seem* to come short of it." We think that both these verses should be studied with iii. 19. "So we see they could not enter in because of unbelief;" "Let us therefore fear," and "Let us therefore labour." Thus believers have set before them the *rest*, the *danger*, and the *duty*. Some one has also observed that iv. 9 stands in immediate connexion with iv. 6; and states the conclusion from the foregoing argument with a view to its immediate and special application to the partakers of the heavenly calling. "Seeing therefore it *remaineth* that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ... there remaineth a rest for the people of God."

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The intervening seventh and eighth verses prove that there is another *rest* provided beside that which Joshua gave to Israel, and another *day of hearing about* IT, even as in the wilderness there was "a day of hearing" about the earthly rest of Canaan.

The former part of the third verse should also be read in a parenthesis, and has been thus rendered: "For we only who have believed shall enter into that rest;" or as by Craik, "For we who have believed are entering into the rest." Whichever rendering we take, a *fact* is affirmed of great importance to the apostle's argument. By reading the words just quoted in a parenthesis, the remainder of the third verse is much more forcible when brought into connexion with the second. "The word of the promise did not profit them that heard it, not being mixed with faith; and the solemn proof of their being unprofited is found in the fact of their exclusion from the rest: it was of them God sware in His wrath that they should not enter into His rest."

But perhaps the structure of the entire passage may be better brought out by a brief paraphrase which we will now attempt, commencing at fifteenth verse of the third chapter.

"In regard to the admonition which I have been addressing to you, my brethren, founded on the history of our fathers, as recorded by Moses, and referred to by David in the ninty-fifth Psalm, 'To-day, if ye will hear His voice harden not your hearts,' let me entreat you for your own good, and in order to stir you up to watchfulness and diligence, to ask the following questions, and to mark well the answers that *must* be given. 'Who were those who, having heard God's voice, did provoke him by their refusal to enter the pleasant land which He set before them?' (Num. xiv. 10; Ps. cvi. 24.) Did not *all they* who were led out of Egypt by Moses? And with whom was He grieved forty years? Was it not with them that sinned, whose carcasses fell in the wilderness? And to whom sware He in His wrath that they should not enter into His rest, but to them that believed not? So we see that this generation of our fathers could not enter into that rest in the land of Canaan which God set before them, because of their unbelief. Let us, therefore, who have a promise of another rest, even that 'world to come,' that full salvation in glory, of which I have already spoken; let us who have the promise of that rest set before us, and who are so earnestly exhorted to seek it, beware of failure, and cherish a godly fear of ourselves, lest we imitate these unbelievers, who in their hearts turned back to Egypt by departing from the living God. If love of this present evil world, or fear of consequences, lead any of you to

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deny your profession, you too will come short of rest, and make it obvious that you were not after all what you professed to be, 'the brethren of Christ,' and 'partakers of the heavenly calling.'

"Let me again impress upon you the important fact that unto us is preached the good tidings of heavenly rest to come, even as good tidings of a rest in Canaan were proclaimed to those who came out of Egypt; but oh, remember that the word preached did not profit them, because they did not mix faith with it. So neither will the word of promise, concerning a heavenly rest, profit you, unless it is received into your hearts and fed on by faith, so as to be incorporated with yourselves. 'The engrafted word only can save the soul.' (None but those who really believe in Christ—that is, receive and hold fast the record that God hath given to us eternal life, and that life is in His Son, will enter into *rest* hereafter, or have the earnest of it now.) That those who do not mix faith with the word of promise must come short of rest is very evident from Ps. xcv., which I have already quoted and commented on, as it is there said, 'To whom (viz., the unbelievers who did not mix faith with the word) I sware in my wrath that they should not enter into my rest.'

"I now wish, my brethren, especially to impress on your minds the following cheering and solemn facts:—

"1. That there is a rest yet to come, a blessed state of repose and joy, which God calls '*my* rest.' 2. That you are invited to enter this rest. 3. That if you cleave to Christ and live on God's promises, as I have exhorted you, you shall assuredly gain it. 4. That if you imitate your fathers in unbelief, you will lose the rest. Now, you know that Moses, in his account of the creation, and God, in the fourth commandment, delivered from Sinai, informs us that God had a '*rest*,' when, having finished creation, He rested on the seventh day from all His work, and sanctified the day on which He rested. But observe, that, while in this history, there is a rest of God spoken of *in the past;* in the 95th Psalm, written so long after, it is said, 'They shall not enter into my rest.' It is, therefore, obvious that this rest mentioned by David is not the rest of the Sabbath, though that is one rest. There must, therefore, be another rest, yet future; and it remains for some to enter into that future rest which God calls 'my rest.' 'They to whom the first promise was made did not enter in because of unbelief;' they were unlike their ancestors Abraham, Isaac, and Jacob, and so lost the earthly rest, and that also which it typified.

"And here I must once more refer to that psalm on which I

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have so largely dwelt, and I do so now in order to prove that it deeply concerns *you*, seeing it is a psalm about Christ as 'the great God,' 'the Shepherd,' and 'the Rock of our salvation,' also about the rest yet to come, and contains warnings which are truly suitable to you in your present circumstances. Now, observe that David, who lived nearly five hundred years after Joshua's entrance on Canaan, speaks to his own and also to our generation of another rest and another day of hearing about it; that is, of hearing of another promise of another rest. If, then, Joshua had led Israel into the rest which is called by God '*my rest*,' surely the Holy Ghost by David would not have made mention of another rest and another day of hearing so long afterward. To return, then, to my argument, I have stated before that it still remains for some to enter into that rest, and my deduction from the whole is, 'that there remaineth a rest or Sabbatism *to the people of God*,' even to those who, by holding fast their confidence, not departing from the living God, but mixing faith with the word of promise, prove that they are God's peculiar people. And remember, my brethren, that the people of God *now* do not belong to any one nation—(of Israel, as a nation, God has said for the present, 'not my people')—but they are a people gathered for God's name out of all nations, a peculiar people, even 'a royal priesthood, a holy nation.' The rest also of which I speak is one suitable to their heavenly calling, one that is emphatically God's rest. It will be rest in God and rest with God. Of this rest the Sabbath is only a type, and all that Canaan could give a feeble shadow of. For he who enters into this divine rest will indeed repose from all his labours, as God rested from His works. This is true of Jesus our Forerunner and High Priest, who has completed the work of redemption, as God did that of creation. It will also be true of all who follow Him, and are saved by His life. Such will be of the 'blessed and holy who will rest from their labours, and whose works shall follow them' (Rev. xiv. 15, xii. 4–6). The conclusion, then, of the whole is, let us labour and earnestly strive to enter into that rest. On the one hand, let its glories attract us, and the promise of God assure us; and, on the other, let the terrible example of the failure of our fathers, which is written for our warning, fill us with self-distrust and holy caution, so that not one of us fall and come short of rest, after the same example of unbelief.

"Now, having concluded my argument on 'the rest,' suffer the word of exhortation and receive the word of comfort. Do not think that these ancient oracles, from which I have been quoting, are old worn-out words. So far from this, the Word

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of God is vital or living; it is still effective, and must take effect. If the promises are believed, they will be the germ of life. If they are not believed, then the threatenings will take effect whether they are believed or not. God's Word partakes of His own attributes, even His life, His power, His omniscience; and all who have to do with it must prove it to be so. It is not a Word to be trifled with, for God and revealed truth are identified, even as an earthly sovereign is with his edicts and laws. That Word has a capability to penetrate, discover, judge, separate, and traverse the soul through and through, carrying with it God's light and power. Sometimes it puts forth this power *now* in conviction to conversion; and sometimes in "conviction to confusion." Therefore seek to come into close fellowship with it, that it may search you, and shew you yourselves in God's own light. And remember, whatever processes go on in your minds by means of this Word, as applied by the Holy Spirit; God, to whom all things are "naked and opened," sees and records. To Him we have to render an account; and the most solemn part of our account will be what has really resulted from the convictions and emotions produced in our hearts by His own Word.

"Yet, my brethren, do not fail to consider that when God thus brings His Word home, and produces self-despair and self-loathing, it is to shut you up to Christ, our all-sufficient High Priest, who is passed into the heavens, who is able to save to the uttermost, and who is touched with the feeling of our infirmities. To Him, and by Him to the God of peace, let us continually cleave. "Come boldly to the throne of grace in order to obtain mercy, and find grace to help in time of need." . . . .

There are two things on which a few further remarks may be made. These are, *the character of the rest;* and *the deep concern of the apostle,* as manifested in his counsels and exhortations.

We have already stated that the apostle does not intend to describe "the *rest*" here in detail, his object being to prove there was a rest, and to invite God's people to seek it. We have also hinted that the Sabbath rest and the rest of Canaan may both be considered as types of "the rest which remaineth," a rest in connexion with the heavenly calling and the gospel of His grace. "Creation and a Sabbath rest," says one, "were shadows of things mightier and more blessed than themselves. And under the law the seventh day answered a twofold purpose. It was a standing witness of rest broken and destroyed by sin, also a type and promise of another rest, even a Sabbath-

keeping of abiding joy." But looking at the term "*rest*" in connexion with other Scriptures as well as this, there are four aspects under which it may be contemplated, or rather four component parts which make up that blessed coming state called in this epistle "salvation," "a kingdom that cannot be moved," "the habitable world to come," and "the *rest*."

I. *The rest of the glorified Church with Christ.* To this the apostle refers when, comforting the persecuted Thessalonians, he says, "To you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven" (2 Thess. i. 7). Then will that passage which from age to age has afforded rich consolation to the dying and the bereaved be fulfilled in all its completeness, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). It is pleasant to rest *now*, by faith, where God rests, to realise the Sabbath of the soul by receiving the atonement, and joying in God; but how glorious will be the rest hereafter! It will be the rest of the traveller, after the annoyances and trials of his journey—the rest of the warrior, after the hardships of his conflict—the rest of the labourer, after his toils are over. It is a rest that includes the cessation of all evil, the enjoyment of all good, and the employment of every faculty and power; the glorified body will never tire nor grow faint, but will, like an angel's unwearied wing, be ever ready to serve God.

II. *The rest of restored Israel in Canaan.* That land will then be indeed "*their rest;*" and will no more "destroy them with a sore destruction." To this we think Isa. xi. 10 refers, "His rest shall be glorious;" or, as Mr Fry and some others render it, "The place of his rest shall be glorious." "I will make the place of my feet glorious" (Isa. ix. 13). "And the earth shined with his glory" (Ezek. xliii. 2). Then will Ps. cxxxii. 13, 14 be made good. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." The type of the Jubilee, that Sabbath of Sabbaths, shall then be completely fulfilled (Lev. xxv. 5), and the days of Solomon shall be infinitely outdone. "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days" (1 Chron. xxii. 9). When God thus gives Israel "rest from sorrow, and fear, and hard bondage," she shall exult over her prostrate foe (see Isa. xiv. 1–7). Thus Israel will sing as in

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the day she came out of the land of Egypt (Hosea ii. 15; Micah vii. 15–20). "The days of her mourning shall be ended; for Jehovah will be an everlasting light," and Israel shall dwell in peace for ever, under the shadow of Messiah, the Branch of Righteousness (Jer. xxiii. 7, 8; Zech. iii. 9, 10; Isa. lx. 19, 20).

III. *There will be the rest of the nations.* They will rest from war, and will learn that horrid trade no more (Isa. ii.). They will rest from slavery, from political turmoil, and striving. "All kings shall fall down before Him, all nations shall serve Him," who will then be "the desire of all nations." The liberty so long sought in vain will be found in submission to the Prince of Peace. There will be no more a surging sea of tumultuous nations out of which Daniel saw the four monstrous beasts arise (see Dan. vii. 2). The God of Jacob will say to the stormy ocean, "Be still and know that I am God;" and there shall be a great calm—a quiet world, "filled with the knowledge of the glory of the Lord, as the waters cover the sea." Yea, a rejoicing world, vocal with God's praise. "The whole earth is at rest, and is quiet: they break forth into singing" (Isa. xiv. 7).

IV. *There will be the rest of creation,* which will then be "delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 19–23). Then Isa. xi. 6–9, Hosea ii. 21–23, Ezek. xxxiv. 25, 27, will be fulfilled. "The earth will be the Lord's, and the fulness thereof" (Ps. xxiv. 1). The second Adam will become a fountain of blessing, and be the object of universal praise (Ps. viii.); and the anticipative song heard by John shall echo through the universe, sounding most sweetly and grandly in that glorious and perfect rest. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

All this, and much more than we can now conceive, will be included in the glorious world to come, the rest that remaineth to the people of God.

In conclusion, let us observe, and endeavour to profit by, *the intense concern which the apostle manifested in the behalf of those to whom he wrote.* The manner in which he speaks of ancient Israel in connexion with the *rest,* has led some to think that the generation in the wilderness had the promise of a heavenly rest as well as an earthly one set before

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them. This view makes the subject more deeply instructive and solemn. If we consider that God certainly intended, by various other types, to set before Israel in the wilderness the antitypes which they shadowed forth; why not in this case also? If those who despised the manna despised or tempted Christ (1 Cor. x. 9), why may we not consider that those who rejected "that pleasant land" rejected also what it typified? The language in Heb. iv. 5, 6, seems rather to require this view. It should also be remembered that Paul said to the unbelieving Jews at Antioch, "Seeing ye put it (the gospel message) from you, and judge yourselves unworthy of everlasting life;" and also that the record or testimony which God sets before all who hear the gospel is, "that he '*gives*' (viz., proposes to give, or offers) eternal life; and that life is in his Son."

But let us now only consider those whom Paul was addressing. In the apostle's earnest and varied exhortations in these two chapters two things are specially to be noticed. The way in which he exhibits Christ, and encourages the people of God to cleave unto Him. Notice especially Heb. iii. 1, 6, 14. Does he not also speak *of Him* as "the living God?" (13). Again, see the closing words (Heb. iv. 14, 16). What a glorious view of Him as the great High Priest! The other thing is the way in which he presses upon their attention the *promise* of God about the rest, which, I think, includes the Divine *invitation* to seek that rest, and the assurance that whoever mixes faith with God's Word shall assuredly possess it. These are the two great points to be regarded, *Christ* and the *promise*—a Saviour from sin, and a provision of eternal glory. Nothing should come between God and sinners but Christ: nothing between glory and believers but God's promise in Christ. Satan is continually aiming to bring our sins between us and Christ, and this present evil world between us and glory; and this is just what all the apostle's arguments are intended to prevent. The substance of all his earnest arguments is, "*Cleave to Christ with full purpose of heart—lay hold on eternal life.*"

There are four expressions in the fourth chapter well worthy of our repeated study, over which we should pray much in order that we may obtain grace to do them. They all begin in a similar way: "Let us therefore *fear*" (1); "Let us *labour*" (11); "Let us hold fast our profession" (14); "Let us *come boldly*," &c., to the throne of grace (16). In addition to these plain and earnest exhortations, there are three other means suggested by the apostle in the course of his argument, neither of which can be safely dispensed with by those who

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would gain the rest, and have an abundant entrance into it. These are, 1. Mutual exhortation—"Exhort one another daily while it is called to-day;" 2. A careful study of the sad failure of others—this is the great practical point of the whole passage; lastly, an imitation of the contrast character here exhibited. Honourable mention is made of Moses. He stands out in shining contrast from those of whom he was the appointed leader. "Faithful as a servant over God's house," he is commended to us as an example whom we shall do well to imitate, that we too may have at last the Divine commendation. But the apostle could not introduce Moses, and quote God's testimony concerning him, without shewing that the servant was but a shadow of the Son. Man of God as Moses really was, his glory fades in the blaze of the Saviour's excellencies. Moses could not lead Israel into the rest of Canaan—he was not permitted to enter it himself; but Christ, the antitype alike of Moses, Aaron, and Joshua, the legate and pontiff, Apostle and High-priest of our profession, and the Captain of salvation, He has entered heaven by His own blood, and will bring all who simply trust it to share His rest, cause all who follow Him fully to enter into His joy, and eternally to reflect His glory. Let "looking unto Jesus as the Author and Finisher of our faith" be our constant habit. Thus, and only thus, can we obtain strength and grace to imitate Him as our example, and so "to run with patience the race that is set before us," as at last to "enter into the rest which remaineth for the people of God." *

* A few words may be added as to the precise significance of "remaineth." The Greek word is ἀπολειπεται, "there is *left*." It occurs but other five times in the New Testament: (2 Tim. iv. 13) "The cloak that I *left* at Troas;" (2 Tim. iv. 20) "Trophimus have I *left* at Miletum;" (Heb. iv. 6) "It *remaineth* that some must enter in;" (Heb. x. 26) "There *remaineth* no more sacrifice for sin;" (Jude 6) "*Left* their own habitation." In all these passages there is reference to something *left behind;* indeed, this is the main allusion in some of them; and even in the others, the *prospective* is still subordinate to the *retrospective;* so that the *latter* not only cannot be lost sight of, but requires to be introduced, in order to bring out the exact point of the *former.* The *cloak* is *left* at Ephesus; Trophimus is *left* at Miletum; the wilderness generation of Israel was *left* in the desert, and they who entered in were, as it were, a remnant saved out of multitudes left behind. The Levitical sacrifices were all *left.* The habitations of the sinning angels were *left.* So, in the passage specially under notice, "there is *left* a rest for the people of God." The apostle had spoken of several "rests." There was creation-rest; there was Canaan-rest; but the Divine Sabbatism was not one of them. Both of these have gone by, and the great Sabbatism has not yet come. Of those which have been left, it was not one—it is still in store. There is more in the word here of the *retrospective* than of the *prospective;* and as the new heavens and earth are to come out of the wreck of the heavens and earth that are past, so the rest is a thing which not only emerges from the disorder and tumult of

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Art. III.—TRANS-JORDANIC DISCOVERIES.*

During the last ten years, the remotest regions of the earth have been brought into our immediate neighbourhood, and even interwoven in our European existence. The Arctic region, the interior of Africa and Australia, Central and Eastern China, Japan, and other portions of our globe, remained up to that time veiled and unknown to science and civilisation, until brought to light by the repeated researches of travellers and various scientific explorations. Portions, however, situated in our immediate vicinity, and linked thousands of years ago with the history of old civilisation, have almost disappeared from the living memory of the present age, and ceased to participate in the progress of humanity. These were lying barren for thousands of years, and had to be re-discovered. The bequeathed monuments of their ancient inhabitants are now brought to light from their ashes and dust. They had to be deciphered, in order that the greatness of their past history might be properly appreciated. This is the case with Nineveh, Korsabad, Susa, on the Euphrates and Tigris, Meroe, Thebes, and Memphis, on the Nile, and the Lycian monuments in Asia, with many other regions and populations. To these we have to add a portion of our globe, whose population and state of civilisation is entirely unknown, whose soil has not yet been trodden by any traveller, and even remained to learned Orientalists a *terra incognita*. It is the whole eastern Hauran in Central Syria, and the wide El Harra south of Palmyra to Cufa and Hit, extending to the unknown old Arabic empires of Hira and Ghassan.

DESERT OF CITIES.

This great but isolated and barren country towers up now

this present evil world, but comes forth out of the imperfection of all former rests. They were good enough in their way, and served their purpose; but it is their passing away that makes room for the future and eternal rest. They may be types or earnests of what is to come—they are no more. Note, too, the words used by the apostle here. He calls these past rests simply καταπαυσεις, cessations from labour; but the future rest gets a higher name —a name which, while it indicates all that was indicated by the other, points at the same time to something higher and more glorious—a σαββατισμός, a *Sabbatism*: "there is left therefore a Sabbatism to the people of God."

* This article is from the "Report of Professor Carl Ritter on two journeys in the desert east of Jordan by Consul Wetzstein of Prussia, and Cyrill Graham, Esq. of Cambridge, England." The land on which it reports is almost unknown, and is only beginning to be explored. Our readers will find even this brief report full of interest and information. We take the translation which appeared in the *New York Observer*. It is greatly to be desired that the trans-Jordanic desert could be more widely and thoroughly explored.

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with its innumerable monuments, like a mighty giant from the darkness of the times of the Old Testament and the times of Rephaim, being the result of two daring and successful travellers. Only two of our countrymen, Mr Seetzen in 1806, and, five years later, Mr Burckhardt, dressed in sheepskins, with staffs in their hands, had the courage to approach the western border of this land. On their journey from Damascus southward through the Lava desert and the shattered empire of Og, the old king of Bashan, full of ruins, they were fortunate to obtain a hurried glance of this then unapproachable East Jordanic country, called the *Great Syrian Desert of Cities.* Wondrous stories were related of an almost incredible number of old monuments. These the Arabs, Bedouins, and Druses, with their rich imaginations, endeavoured to multiply. But our travellers, from the borders of this desert, confirmed the existence of monuments of the two mighty cities of Bostra and Salchad. On account of the prowling Bedouin tribes, they could not themselves penetrate deeper toward the east. One bold traveller, however, the English missionary, the Rev. J. L. Porter, succeeded in giving more information than his two predecessors in the Hauran, and at the same time confirmed their previous explorations. Mr Taylor went too far north in 1831, and Mr Wallin went too far south, from the Desert of Cities.

THE DISCOVERERS.

Our noble friend and naturalist, Mr J. B. Roth, who was ordered by the King of Bavaria to explore the lands to the east of the Jordan, with a scientific expedition, undoubtedly would have accomplished it, but succumbed, after having made all the necessary preparations, dying at Hasbeiya, in the Lebanon, on the 25th of June, 1858.

After such incomplete, but highly meritorious efforts of predecessors, who opened the first avenues to the borders of this *terra incognita,* it was highly gratifying to see at the same time two competent men, well educated in Oriental languages, Messrs Wetzstein and Graham, go forth in different directions, for the purpose of exploring those mighty monuments of the Syrio-Arabic cities of the desert. They returned to their country hale and hearty, after an extremely toilsome, dangerous, but satisfactory journey, loaded with scientific riches. They immediately offered, while yet fresh with their impressions, and conscious of acquired information, to give them to the scientific world.

The well-known Semitic linguist, *Dr Johann Gottfried Wetzstein,* Royal Prussian Consul for the last ten years at Damascus,

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succeeded, since the 5th of April, 1858, in traversing the southern and eastern part of Old Batanaea and Auranitis, and the Great Stone Desert to the east. In this undertaking he was protected by several friendly chiefs of predatory Bedouin tribes, the Gejat and Staje, who inhabit the notorious Ledja, which is one of the wildest volcanic countries in the world. Ibrahim Pasha once passed through on his devastating march against the Druses in 1848.

Mr Wetzstein visited, in the very short space of forty days, over two hundred villages, amongst them numerous ruins of large cities, full of remarkable architecture, and covered with numberless inscriptions. He found them in well protected valleys, surrounded by meadows and prairies, as the *Er Ruhhe;* also in frightful wildernesses, amongst extinct craters, fields of lava, and blocks of basalt, as the *El Hermije, Es Safa,* and *El Harra.* These inscriptions, for the *Semitism* * highly important facts, made up a diary of eight hundred octavo pages, containing nearly six hundred copied inscriptions in three different languages, and various yet unknown characters. These were safely brought to Damascus. From this diary, which Mr Wetzstein soon intends to perfect, and from a sketch, which he was unable to finish for want of proper materials and assistance, he has presented to the royal ministry an extract of fifty-seven quarto pages, with the request that notice should be given of it, through His Excellency Baron von Humboldt, and C. Ritter, to the Royal Academy of Sciences, and to the Geographical Society.

Charged with it by Mr von Humboldt, I have now the honour to lay before you this communication, and if time permits, to present some of its most important results.

Before I proceed, however, I beg leave to state that Mr Cyrill Graham, the second of these two travellers, who stayed here a short time, has left Berlin for the purpose of resuming his trans-Jordanic journey through the Hauran and the Great Desert of Cities, El Harra, and Northern Arabia beyond the Euphrates, as far as Babylonian Mesopotamia. He will push his archæological, geographical, and antiquarian researches, already so full of gratifying results, to the great untrodden eastern part of this *terra incognita,* and complete the route beyond ancient Tadmor, which promises a rich harvest of numerous and entirely unknown monuments, including municipal architecture and inscriptions.

* Semitism or Shemitism is the system pertaining to Sem or Shem, son of Noah, and the languages derived from that source are the following: The Chaldaic, Syriac, Arabic, Hebrew, Samaritan, Ethiopian, and Old Phœnician.
E. R. S.

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Some results of his first journey, in 1857, were published from letters and notes, dated at Jerusalem, in the *Deutsche Morgenlandische Zeitschrift* (German Oriental Gazette), and in the "Proceedings of the Royal Geographical Society of London," June, 1858, pp. 173–181. They were also communicated to us in manuscript. During his stay with us we were enabled to compare his route, and various other observations on his journey, with that of Consul Wetzstein; and the result proved to be a surprising and highly gratifying confirmation of mutual observations, which were obtained at various cross-stations, without personally meeting each other. Various architectural sketches and copies of inscriptions made by Mr Wetzstein were completed through those obtained by Mr Graham. These, by a careful comparison of the most important facts, will enrich the value of the whole.

ROUTES.

From a critical examination of Wetzstein's sketch, where the routes of both travellers were laid down, it was found that the first was going south, and a little easterly, having penetrated through the Desert of Cities toward the ancient highway of Tadmore, as far as the Wady Warran, which is filled with palms, and probably extending to the Euphrates; while his successor was making important explorations in the Hauran, and the adjoining countries of the Ledja, El Hermije, the large volcanic portions of El Gele and Es Safa, Nukra, and the level portions of the Southern Hauran.

Mr C. Graham, when reaching the north-eastern corner of El Harra, where the celebrated ruins of Gebel Ses are supposed to lie, was obliged to return on account of the hostile demonstrations of the Bedouins. He was, however, permitted to obtain a view, from the summit of Umm el Gerid (the Mother of Palm-trees), of the prominent and striking palm forests of Eastern Mesopotamia, which so characterise this country, and seem to be almost wanting on the western side of the El Harra.

Both travellers met in the interesting centre of the fertile oasis Er Ruhhe, a paradise-like prairie, full of monuments, and watered by two perennial rivers, lying on the western boundary of Es Safa, which abounds with craters. Both speak with astonishment of the broken volcanic surface of the soil, which presents rather the appearance of a country in the moon than on earth. At the same time they mention also the hundreds and thousands of characters or letters which are found upon the innumerable blocks of black basalt, scattered around, and

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of which they have only been enabled to copy half a thousand on account of the extreme heat and want of time. Among those brought home by Mr Wetzstein are 260 in an entirely unknown language, 280 in Greek, and 10 appear to be in positively old Semitic characters. The rest consists of Arabic letters.

Both travellers discovered the hitherto entirely unknown castle Nemara of the Romans, situated in the centre of the Stone Desert, near the only large spring of that neighbourhood, and which served as a defence for the Roman empire against the power of the Sassanides. It was in communication toward the west with Bostra and the Hauran, and toward the north-east with Tadmor, by means of Roman roads. Wetzstein brought with him the Latin inscriptions of the Second and Third Legion, once garrisoned there.

THE WHITE CASTLE.

Upon the territory of the rich Er Ruhhe and the crater-covered Es Safa, surrounded by black, gloomy stone walls, and full of remains of ancient architecture and tombs, our travellers were struck with a magnificent edifice called the *White Castle*, constantly in the mouth of the Arabs, and which stood, on account of the white stone used in its erection, in strange contrast to the surrounding structures. The Bedouins could only speculate about it so far, that it was once built by a wealthy potentate in the land of Er Ruhhe, but knew nothing more. According to Wetzstein, they gave it the name of *Hirbet el Beda* (the White Ruins), or *Hirbet es Safa* (Ruins of Safa).

This building, unique in itself, and of peculiar construction, excited their curiosity; its history, however, remains unknown. Nevertheless, we may be permitted to state a few facts, which seem to throw some light upon its ancient history. Consul Wetzstein gave a more minute description of the building, and Graham furnished the sketch. It forms a large square, ninety-five paces in length each way; a very beautiful wall, three feet in depth, encloses it; in the first, third, and fifth layers, the square stones extend through the entire width of the wall.

The interior rooms are along the outer walls; but the destruction, and after reconstruction, was effected in such a barbarous manner, that only competent professional men will be able to discover the true plan of this building. The architrave formed originally only one single block, and now lies broken in several pieces and scattered upon the floor. It had a length of 13½ feet, and is ornamented with beautiful arabesques, flower

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and grape garlands admirably executed. The lower part situated directly above the door, contains twelve figures of animals in circular form, which might be considered as a Zodiac, on account of the presence of the ram and other figures (as in the Temple of Palmyra), with which, however, the eagle and other birds seem not to correspond. On the inside of the various doors are seen circles of three or four leaves; and around the edifice are lying several huge square blocks, with well-preserved sculptures.

Wetzstein did not dare to sketch the whole, but remarks that the castellated form seems selected as a matter of ornament. Although the whole is surrounded by bastions, the magnificent entrance-doors, covered with rich sculptures, were left unprotected. He believed the very neatly executed work to be Roman, and to correspond with the garrison of Nemara. The numerous obelisks and spiral pilasters, however, shew a Byzantine origin, though the representations of quadrupeds and birds, which form the principal part of its architecture, seem to make it doubtful.

Mr C. Graham also expresses his astonishment in regard to this magnificent white edifice in midst of the surrounding black architecture. He says, that it is situated close to the edge of the rocky wall of the Safa, and around it lie the ruins of many edifices, which were all constructed of black basalt. Not a single white structure is to be found in this locality, and even as far as the mountains of Lebanon. This magnificent castle, which, in his opinion, may have been intended for a fortress, seems never to have been finished. In the hurried sketch by Mr Graham of the square enclosure, a tower is seen standing in the corner of the court. He supposes it to be a Saracenic structure, although the city, which is situated close to it, is of a more ancient period, and may, like the cities of the Hauran, date its origin even from the times of the Rephaim. (Reference is made to the time of Og, king of Bashan, in the fifth book of Moses, third chapter). No inscriptions were found, only sculptures, which seemed to be very old. A lion and a greyhound were of remarkably beautiful execution.

As Graham came from the west, he passed a number of inscribed stones, and believes them to be the milestones of an ancient road to Tadmor. He found this road to lead also toward the White Castle, which soon presented itself, standing on the edge of the rocks of Es Safa.

We have thus spoken of the topography and information so perfectly coinciding of our travellers, concerning this strange and remarkable building in the Great Desert of Cities, the

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White Castle, because it furnishes the key to determine this locality in a historical and chronological point of view. Mr Graham, to whom we have communicated our views, seemed to agree with us, and this is all that has ever been published on this subject.

When treating of Northern Arabia on a former occasion ("Allg. Erdkunde," xii. 1846, p. 100), we have already found the name of a *White Castle,* in the neighbourhood of the capital of Hira, the situation of which and of the castle has remained to this day unknown. The Arabic vassal-empires, Hira and Ghassan, played in pre-Islamitic times a very important part in the territorial disputes between the Sassanides on the Euphrates, and the Cæsars in Syria and Palestine, because they served as boundaries between their emirs.*

In Professor Fleischer's edition of Abulfeda ("Historia Ante-Islamitica," p. 129; in the Tablets of the reigning Kings of Hira, by Iba Kothiba; of Sylvester de Sacy and Eichhorn; in Frenel's "Kitab alickd Journee d'Ayn Abagh," Letters iii. v.; Quatremere, and others), the name of the *White Castle,* in the neighbourhood of the capital of Hira, is found under the reign of Noman, King of Hira, A.D. 500, ("Masudi Meadows of Gold," by Al. Sprenger, i. p. 248).

Abulfeda says, p. 127: "When Noman (en Noman Abu Kabus), who reigned twenty-two years, applied for the throne of Hira, being then poor, the poet Adi conducted him to a rich man of the tribe Duma to borrow gold, which he refused, whereupon they went to Djaber, in Hira, a son of Simeon the Episkopos (bishop) brother of Beni Aus ben Kalam, who was the owner of the White Castle in Hira. This man advanced 80,000 gold pieces to King Noman, for it must be borne in mind, that in the city of Hira the Arabs, who were the oldest Aramaian people of Tribus Tanukh, formed a large portion of the Christian population." Quatremere says, "that, according to information obtained from the historian Amru ('Journal Asiat.' 3d ser. vi. 505), it is supposed that Simeon, brother of Beni Aus ben Kalam, being then Episkopos (bishop) of Hira, has converted to Christianity by his prayer Noman, who until then was an idol worshipper, which happened to be immediately after Noman's recovery from sickness." The fact that he became a Christian is also mentioned by Abulfeda in "Historia Ante-Islamitica," l. c.; and Masudi calls him an Ibadite, that is, a Nestorian.

* This remarkable and interesting fact, that whole empires served as dividing lines, illustrates the magnitude of that era, and the vastness of the territorial proportions in those ancient times.—E. R. S.

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This castle, whose characteristic name, "*White Castle*," the Arabs had given to no other building that became known to us (only Masudi mentions one in Kadesia), indicates, therefore, that Hira was the residence of an Emir, or of Simeon of the tribe Ben Kalem, the ancient Episkopos of Hira. In the sixth century, when Islamism had not yet penetrated into this country, Christian ministers came thus far, and converted idol-worshippers. The Apostle Paul stopped at this place, on his return from Arabia to Damascus.

THE ROMAN CASTLE.

The Roman castle, Nemara, is close by. Just above, on the road which leads to it, and on the boundary of Es Safa, rises a hill, covered with ashes. This was pointed out to our traveller, Mr Graham, by the Arabs, as the mountain (Tell) el Kalami. They said, that, in olden times, the clerk of the kingdom (Emirate) resided there, and Mr Graham thereupon recognised the identity of names which rarely are found united under similar circumstances.

The genealogy of the native names of the rulers of Hira coincides with the topography of the White Castle, of which traditions exist from the oldest pre-Islamitic times down to the recent living populations.

This coincidence is also confirmed hydrographically, as Hira is situated in a desert, where water is extremely scarce, and running water only in the vicinity of the White Castle is found.

THE TABLET.

The identity of the Tablet which bears the name of the highly celebrated Arabic poet, Adi, and on which is inscribed Hira as Noman's residence, is confirmed by the traditions of Adi, the poet's own biography, which Quatremere has communicated to us. (Soc. Asiat. vi. p. 502.) Adi once accompanied the Emir Noman, his protector, on a pleasure ride along the river and the tombs, which lie outside of the city. The poet had the courage to offer a moralising remark to the Emir upon the vanity and perishable pomp of this world, which has since become a celebrated proverb. This so enraged the profligate, that he threw the poet into prison, where he died.

"Do you know what is the meaning of these tombs?" said Adi to the Emir, and cited the verse:—

> "*Oh ihr, die ihr noch auf der Wandrung springt und auf der Erde umherjagt,*
> *Wir waren, was ihr seid, bald werdet ihr sein, was wir sind!*" *

* *Translation:—*
"Oh you, that are jumping on your journey, and hunting upon earth around,
We were what you are; soon you will be what we are!"

According to Consul Wetzstein's map, the White Castle is situated, with the surrounding ruins of the tombs of the city of Hira, at the junction of the two larger perennial rivers which exist in this central desert, and cause Er Ruhhe to be the richest and the most fertile Oasis. The Arabs used to call it "Paradise," and the black volcanic portion of Es Safa, "Hell."

The situation of Old Hira remained unknown to all authors, although the high flourishing period of the Hira Empire is mentioned in various traditions of the oldest pre-Islamitic times, and the city existed up to the eighth and ninth century of the Christian era.

Gustavus Weil, in his history of the Khalifs (i. p. 32–37, 687, ii. 221), states that the celebrated city of Cufa, on the Euphrates, was in frequent intercourse with Hira, and was taken in the year 121 of the Hegira (A.D. 745), by the Khalif *Merwan* II. Soon afterwards Hira also fell, but becoming again rebellious, together with Cufa, had to be reconquered by Abdallah Almamum, in the year 202 of the Hegira (A.D. 817), whereupon it lost its independence, which appeared to be no small task to achieve.

TRADITION.

The tradition of but one Christian (Abd Amasih, man-servant of Christ,) remained with the Arabs, of whom they had a great deal to say. It is said that he prophesied to Chaled, first commander under Abubekr, the conqueror of the Arabs, that the whole country lying between Hira and Damascus, will be once so well cultivated and so populous, that a woman will be able to traverse it all alone, without fear, and provided with nothing more than a single loaf of bread. (*Vide* Masudi, i. p. 250, &c.)

Tabari says, that in those early times the Emir of Hira consented to pay a tribute of 290,000 dirhem to Chaled—a tradition, however, to which the historian attaches no faith, because this flourishing and wealthy city was then too powerful to submit so rapidly, and this could only have been the case after many a battle was fought.

After Chaled had conquered the Persians at Cufa, and the Christian Arabs on the Euphrates, and had returned from his pilgrimage to Mecca to his military head-quarters at Hira, he received orders from Abubekr to proceed to the Syrian army.

The intercourse of Hira, which used to be nearer to the Euphrates, with Sabaeans, and Thanudeans on the Arabian coast of the Red Sea, gave life to the dead and depopulated desert, where were hundreds of rich cities. They are now entirely desolated, and traversed merely by predatory Bedouin

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tribes. Hira also used to be in connexion with Cufa and Babylon on the Euphrates, with the Syrian rulers of the Hauran, and with the Byzantines in Damascus. At that time the great highways from Cufa, Babylon, and Palmyra led to Bostra, and Arabia Petræa, through Wady Mojeb, and Petra. They once enriched the occupants of the cities of the desert, and tempted the Moslem princes to battle and plunder.

The definite site of the capital of Hira remained at all times unknown. The latest historian only surmised, from the information about the Arabian Empires, Hira and Ghassan, that it was situated somewhere in the centre, between Kerbelah and Meshed Ali, westward of the Euphrates and opposite Old Babylon. (Allg. Erdkunde, i. 87–113; Weil, i. 34; Meadows of Gold, by Alois Sprenger, i. p. 243; Isztachri, Edrisi, and Masudi.) The existence of a large city, however, like Hira, whose desolate towers Masudi mentions in the vicinity of Kadesia, and which, according to the sketches of Wetzstein and Graham, must have been several days' journey on horseback towards the interior, was unknown to him. Cyrill Graham's present journey to the Euphrates will undoubtedly furnish us with more satisfactory explanations.

Art. IV.—THE THINGS THAT ARE COMING ON THE EARTH.*

No event of the present is without its bearing on the future. Nothing stands alone. If not at the summit, at least at the

* We have received an elaborate work in three volumes, entitled "Armageddon; or, A Warning Voice from the Last Battle-field of Nations." We give the preface here, as calling our attention to the prophetic word:—"The main objects of this work are, under humble and earnest prayer to God for His blessing, and to the Holy Spirit for His teaching: First, to shew the imperative duty enjoined upon every Christian to seek, by the aid of the prophetic Scriptures, to 'discern those Signs of the Times' which bear upon the promised return of their heavenly Master. Secondly, to exhort to the attainment of the spiritual blessedness resulting from that joy, and peace, and abounding of hope, which the realisation of the future imparts to the believer. Thirdly, to offer to the prophetical student, that which appears to be so much wanted, a combination in one work of all the wondrous prophecies which are associated with the closing scenes of this dispensation, and the premillennial advent of our Lord and Saviour Jesus Christ. Lastly, to endeavour to arouse an unthinking world to a sense of their danger, upon whom this 'day of the Lord will come as a thief in the night.' Peace and safety, and all things continue as from the beginning of the creation, 'is still their cry;' but I would earnestly entreat them to ponder well the fact, that fulfilled and hourly fulfilling prophecy prove to demonstration, that the days of the apostate kingdoms of the earth are numbered; that the 'long-suffering of the Lord, and the accepted time of salvation,' are hastening to an end; that 'the day of the Lord's vengeance and the year of His redeemed are at hand; and that sudden destruction cometh, and they shall not escape.'"

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base, mountain is linked with mountain; and if not at the first outset, at least in after progress, the radiance of all the stars in the firmament unites and intermingles.

Each event is a *seed* as well as a *flower*. It is the *product* of what is *past*, and it is the *producer* of what is future. Not nature alone, but providence is pregnant: each event (be it the smallest on earth) has its place and potency as a preparer of the future; yesterday is not only the predecessor but the parent of to-day; and as to-day is the child of yesterday, so it is the parent of to-morrow. A microscope of sufficient power would shew us the oak in the acorn, or the cedar in the small seed of the cedar-cone; so to an eye of sufficient prescience, or rather an eye of finer and higher power than man's, the events of the future would be distinctly seen rolled up in those events of the past or the present, which, like so many winged seeds or thistle-down, are flying confusedly hither and thither through the stormy atmosphere of our troubled earth.

It is not folly to watch events and endeavour to interpret them. The folly lies only in attempting too much and pronouncing too hastily, or too peremptorily, upon things which could only be pronounced upon by intelligence of a higher range than ours. With finer optics, and more powerful lenses, we might read more of the future in the present than we can now do. But interpreting events soberly, and reconnoitring the region before us with the prophetic telescope in hand, we may discover not a little, and that with some amount of certainty.

Not that history ever servilely repeats itself. There are in every age historical parallels, but exact repetition will be searched for in vain. The present does not imitate the past, nor will the future imitate the present, though there will always be many outstanding features of resemblance. To-morrow will, to a certain extent, be moulded by to-day, yet the extent of the moulding will not be a mechanical reproduction or imitation. The sounds of to-day are not the mere echoes of yesterday, though there may be likeness and sympathy between them. God does not repeat Himself either in nature or in providence. As the earth lived upon, and the race that lives on it, are always the same, there will be resemblances innumerable; but as He who rules is not man, limited in invention, or poor in expedient, or circumscribed in agencies, or deficient in resources, we are sure that out of a few simple elements the most marvellous variety of changes will be evolved. On that small surface of matter, the human face, with only

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one or two features to work upon, and these not allowed to change their relative places, what myriad varieties of form are struck out! Each face is to be within certain limits of a certain size, a certain breadth and length, to have certain features in certain places; yet each face is to be different from its fellow. Little as we think of this, it is marvellous. Man could as easily light up a new sun as do it. Set the best painter on earth, the man of the richest invention, to paint a thousand faces all different, he will fail. He cannot. He will copy himself at every tenth head, or less. Yet that which the most accomplished genius cannot do by all his efforts, is done every day, as we say, by *nature*, without an effort. Finding this variety on the narrow compass of the human face, we need not wonder at finding a still greater variety in the story of individual beings or nations in the history of earth.

Louis Napoleon has begun and been carrying on his schemes of government and ambition in oblivion of this rule. Napoleonic ideas are his theory or formula; the "Code Napoleon" is his constitution for France, for Italy, and for Europe; the victories of the first Emperor are his models in strategy, his guiding-stars in the field, his oracles in councils of war. He himself is professedly an *imitative* man, precisely the opposite of Napoleon the First, who both in deed and speech was as original as he was ambitious. The character of the third Napoleon is an imitation—his title an imitation—his government an imitation—his schemes both for France and for Europe an imitation—his acts, attitudes, speeches, bulletins, are all imitation; the chief thing remarkable about him being the bold will with which he carries out the imitation, and the rocky purpose with which he ploughs his way through everything that would cross his track. Several times already has his sagacity been found at fault, and his love of pleasure has once or twice led him for a day to drop the helm which he grasped with so resolute a hand; but still his purpose of imitation is his dominant one; he regards it as his mission, his *fate*, and by it he hopes to rouse and sustain the sympathies of the French nation.

But imitations are always perilous, generally *fatal;* and though Louis Napoleon may find that though, as the successful conspirator against the Republic, he may rule France by bayonets, yet as the copyist of his great predecessor, he may but hasten his own downfall.

There are not a few among those who study the prophetic word, who regard the present Emperor of France as the last Antichrist, the "septimo-octave," or revived head of "the

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beast that was, and is not."* We have not been convinced by their arguments. We cannot read the history of the *first* Napoleon in the light in which many do; we ask proof as to his being the seventh head. And if doubtful as to the first Napoleon, we are more as to the third. But even though we read more of Daniel and the Apocalypse in his history than we do, we are disposed to hesitate before believing that a mere copyist is to be his successor, and the great head of the beast, the Antichrist of the last days, through whom such strange things are to be wrought in the earth.

Besides, there is no doubt that Louis Napoleon is no more related to Napoleon Bonaparte than to the Pasha of Egypt or the King of Delhi; that he is not of the Napoleon family at all, but a mere upstart, a natural son of Hortense, daughter of the Empress Josephine. He is not French but Jewish by the father's side; for his father was the Hebrew admiral, Verhieul, who, it is said, died some years ago a Protestant and a true Christian man. As some think that the last Antichrist is to be a Jew, this fact may, perhaps, be a confirmation to such of his prophetic personality; but then it so unlinks him from the first Napoleon, that the theory which based itself on his connexion with this supposed seventh head falls necessarily to pieces. Those who believe that Antichrist is to be a Jew believe also that he is to be of the tribe of Dan, according to patristic tradition; but whether the Hebrew admiral was a Danite, or whether Hortense had any claim to connexion with that fiery tribe, we

* The author of "Armageddon" thus states the matter :—"'*And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*' These are sad and fearful words, and may appear, in the minds of some, to be presumptuously applied, even though conjecturally, since time alone can warrant, it may be urged, their direct application. Yet is our investigation neither unchristian, nor unscriptural, since we are everywhere most especially enjoined to beware of this last most terrible creation of the dragon, out of whose destined abode in the bottomless pit we are to look for its rising. And, if we find such embryo characteristics of the identification of the *resuscitated Napoleon dynasty* with the septimo-octave headship as may lead us ultimately to expect that possible further and final Antichristian development in it which may reveal it to a wondering world as 'that Wicked whom the Lord shall destroy with the brightness of His coming,' it is our duty to be on our guard, as well as to warn others, that with His day comes also 'the day of the Lord's vengeance and the year of His redeemed.' It is clear, from the terms of the prophecy, that this septimo-octave headship is to stand forth to the world, as if it were a continuation of the very existence of the seventh head. And almost every thought and word and act of the present occupant of the French imperial throne, from the commencing period of his election to the presidential chair to this hour, are in such marvellous conformity with those of his predecessor, that they seem, by an overruling Providence, to point him out, either as the expected one himself, or the foundation-stone of that septimo-octave headship out of which it will spring, and be finally developed as *the* Antichrist."

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know not. The great marvel of the last ten years is that France should have so readily accepted the lie of a pretender, and raised the natural son of a Jew to the emperorship. That she should crown a Corsican captain, encircled as he was with the brilliance of military glory, was no great wonder; but that she should swallow the fiction set on foot by Hortense's son as to his Napoleonic parentage, and place a Jewish bastard by acclamation on her throne, is an indication of credulity and feebleness, such as could hardly have been believed to exist save in an age of barbarism, or a nation trembling under the sword of a military usurper.

Yet the career of Louis Napoleon has its place in the history of Europe, both present and future. Hitherto he has been God's bridle for his own nation; now he seems to be God's battle-axe for other nations of Europe. It was thought at first that he had wisdom enough to content himself with emperorship: men begin now to think that he has ambition, which will not be satisfied with anything short of wide-sweeping conquest. He had the choice between the sceptre and the sword, which the first Emperor could hardly be said to have ever had: he has preferred the latter, after ten years' tolerably successful trial of the former. Whether this is the beginning or the end of his career remains to be seen. It may be that the past ten years are but the preface to a history more marvellous than any heretofore; it may be that they form the beginning and end of the whole volume. Individuals raised up by God for particular ends, call them judges, or dictators, or usurpers, or protectors, have seldom had long careers. They have generally done their work speedily, and then passed away.

But assuming that the Emperor has a mission, as we have learned to call it, and that that mission is European, not French merely, what is the bearing of his present movement, and is ought of the prophetic word involved in it?

Though we are doubtful as to his being the eighth head, the rising Antichrist, yet we do not deny that he may be preparing the way for the evolutions of the last days. The kingdom of France has too great an influence upon European kingdoms, not to make us look with something more than mere interest upon the doings of its head.

There are divisions and subdivisions among the kingdoms of Europe yet to be effected, and he may be the preparer of the way for them, if not the instrument for effecting them. A more exact arrangement of these kingdoms into ten may be looked for, and the present interval may be for effecting this.

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They have all along kept pretty near this number, but we expect something more definite in this respect ere long. The Emperor's map for 1860 is a crude one, constructed by man's ambitious pride, without reference to God's plans; but it shews that he considers the repartition of Europe and the re-arrangement of its landmarks one of the objects to be laboured for. It may be that this is his whole mission, to re-arrange Europe and then pass away.

It would almost seem as if he had a mission againt Popery. He has, no doubt, favoured it and flattered its priesthood; but many of his acts, if not his words, especially his inspiration of the recent work of M. About, shew that he hates it, and is as bitter a scoffer at its mockeries as any "ultra Protestant" of our land. Never was Popery more mercilessly exposed and more scathingly satirised and mocked than it has been of late by his orders. He "hates the whore," and would fain "devour her flesh and burn her with fire." He has used it as his tool and ladder; but he has made all its priests to feel the meniality of their office, as the flatterers of a man whom they distrust and detest, as supporters of a throne which they would fain overthrow. Napoleon the First was the scourge of the Papacy. Napoleon the Third, as soon as he can see his way to act, will follow in his predecessor's footsteps, and exercise, with hearty goodwill, his "uncle's" vocation. It is clear that the Pope and he cannot agree, and that there is little love lost between them. It is on Austria that Popery relies; and at this moment it is pleading with its dumb idols to crown with speedy triumph the arms of the House of Hapsburg. The Queen of Heaven is besieged with the cries of ten thousand priests (as fervently as ever Juno was of old) to bless Croatian butcheries, and to curse, with present and eternal torture, every soldier of Sardinia or France. Never, perhaps, was France, her army and her Emperor, held in more utter detestation by Mastai Feretti of Italy and Nicholas Wiseman of Westminster, than at this very hour. Death to France, success to Austria, are the watchwords of every true Romanist in Britain or out of it, and the late sudden revolution in the politics of the Irish priesthood are but one of the many utterances of this deep-seated feeling. Whether there was a compact between the Government and the Romanists we leave politicians to discover; but the change of politics was, doubtless, the result of a Bull from the Vatican, and was a most unmistakeable declaration, that Popery is now in a frenzy of terror lest Austria should be cut off from all hope of British aid. We fought Austria's battle once, and won

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it for her. Both Pope and Emperor would fain have us fight it again.

That the Pope should be driven from Rome, as soon he may be, if the kindness of Napoleon will allow him, does not seem to us of itself an event of great importance. This has so often happened in the past history of the Popedom, that we do not lay much stress on it. But still it destroys his prestige of greatness, while it does not invest him with the honour of martyrdom. And it is this prestige which has been of such singular service to him for the last thirty years. Popery has been a *power* in Europe, and hence statesmen have worshipped it, and succumbed to its pretensions and demands. As soon as it ceases to be a power, it will lose a host of its summer friends. British statesmen will lessen their courtesy to its priesthood, and curtail their concessions to its arrogance. Let Austria be thoroughly humbled, and Popery gets a wound which will take some time to stanch. Let France triumph, and Popery will be filled with dismay; for she knows that she cannot trust either France or her Emperor, and that to lean on them would be to lean on the point of a poisoned spear. She knows, too, that in France there is a spirit of infidelity abroad that hates her priesthood with a deadly hatred, and is only waiting its opportunity for vengeance. When that hour comes, as come it assuredly will, when the pent-up infidelity of France shall get vent to itself, then woe to every shaven crown from Calais to Marseilles. She knows this, and trembles at the very thought of French victory over Austria.

Some seem to look more eastward, and anticipate the appearance of Russia upon the European stage. We do not share this alarm. The Gog and Magog of Ezekiel have nothing to do with the ten kingdoms of Europe. These ten kingdoms have nothing to do with her, and hence France, under the first Napoleon, was ingloriously driven back like the billow from the rock. Russia has nothing to do with the ten kingdoms, and hence if she outstep her boundary she will be forced back into her appointed circle. Her mission is southward, not westward; yet not before her appointed time; not till Israel is restored. She will prepare to pour her armies over Turkey, and from Turkey over Palestine; but she cannot move till her day be come.

As for an invasion of Britain by France, we do not say much. Napoleonic ideas point to this; and Louis Napoleon believes that he is fated to die by a bullet in the streets of London. But what more can we say save this, that it will not

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be one of his first enterprises? He will leave that to the last; and wait to see whether his arms prosper and his throne remain stable. It is possible that he may yet need a home and a place of refuge from a new Paris revolution. He will not be in a hurry to assail us. Yet we dare say that he bears us no good will.

A crisis is at hand, however. It may not be *the* crisis; yet even that cannot be far off. Europe's crisis and the world's crisis are both of them hastening on. Israel will come up more prominently into view when bankrupt kingdoms and beggared emperors have to throw themselves upon Jewish wealth. Then will the Jew be able to drive a good bargain for himself and for his land. And it may be Europe's money-crisis that may be Israel's restoration. Both Austria and France may yet have to knock at the door of the Jew for money; and it will then be in his power to ask what he will as the recompense. Whoever bids highest shall have his gold. Palestine may yet perhaps be had on easy terms, when war has drained Europe's resources, and her kings are glad to make terms of any kind, and with any one, for a little supply to their exhausted coffers.

The bankruptcy of kings has always driven them to the Jews; in the dark ages to torture them, in modern times to flatter them. It is, of course, not the former, but the latter that we are to look for; and Israel's future may turn upon such events or circumstances as the present struggle will in all likelihood call up. God works His purposes in marvellous ways. The world has seen strange things in days past; it will see things stranger still.

The bankruptcy of kings, too, we may notice, has always told against Popery. Henry VIII. needed money, and rifled the pockets of the monks. Victor Emmanuel needed money, and he compelled monasteries to refund their ill-gotten treasures. The moment a king gets into straits he bethinks himself of monastic treasure. It is the most easily plundered, and he knows that it is all gotten by extortion or fraud. Woe be to Popery when the coffers of European kingdoms are exhausted; that will be the signal for "eating her flesh, and burning her with fire."

But we can look only a little way into the future. We know something of what is coming on the earth; and we can watch events, and try to note the signs of the times. The events of the hour are ominous, they seem to intimate something widespread and terrible. They warn us of judgment. They bid us watch. They tell us to be on the outlook for the

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great crisis of earth. They point forward to Armageddon and the great battle of earth, the great slaughter of the nations. They turn an eye to Palestine, as the stage to which the scene will soon shift, and where "terrible things in righteousness" will soon be done, in preparation for the introduction of the long-promised glory.

We have already quoted from the work entitled "Armageddon," just published. It is very full and elaborate; too full perhaps, and too elaborate; for few will be able to find their way quite through its three volumes. We cannot say that we accord with its scheme, or with some of its conclusions. Yet it is written in an admirable spirit, and contains much that is profitable. We give an extract as to the coming and glory of Christ being the burden of the prophetic word:—

"Malachi seals up the unbroken testimony of sixteen centuries with a majestic prediction of the second coming of the Messiah, in an assurance to the wicked and rebellious Jews, that the Lord whom they sought, the Angel of the Covenant, to whose coming they looked forward with such carnal delight, would indeed appear suddenly in His temple; but who, he exclaims, may abide the day of His coming, and who shall stand when He appeareth? John the Baptist, the spiritual Elias, heralded the first advent of his heavenly Master with the bright and burning words, 'Repent ye, for the kingdom of heaven is at hand!' But, says the prophet Malachi, Elijah himself shall appear before the great and dreadful day of His second advent to warn the Jewish nation of His approach, and turn the hearts of the disobedient to the wisdom of the just, lest the earth be smitten with a curse, and the sons of Jacob be utterly consumed (Mal. iii. iv.).

"Such are the wondrous prophecies of the Old Testament, shewing that from the very foundations of the world redemption and a heritage of glory were promised to fallen man, the particulars of which are thus continuously given by the prophets; and that, in Jesus Christ, the pre-existent Jehovah, the Lamb of God, the Alpha and Omega, the Beginning and the End, the First and the Last, all these predictions of the first and second advents of the Messiah centred. The Old Testament is the Divinely authorised and written proclamation, through successive generations, of God's original covenant with Adam; the New Testament is the equally inspired and sacred record of its fulfilment in Jesus of Nazareth. They are, in truth, the first and second volumes of the same precious book, containing the entire revelation of God's will to man from the beginning unto eternity, and linking the past, the present, and the future in one indissoluble bond of strength and union. Thoroughly have the proofs of the genuineness, authenticity, credibility, and Divine inspiration of the Scriptures been investigated; and, truly may I add, triumphantly established against the opponents of every age, from Celsus, the Epicurean philosopher of the second century, down to Strauss, the Pantheistical professor of the nineteenth. But a far mightier proof than any that man can urge is in their own internal and hourly accumulating evidence of truth from the never-failing fulfilment of the prophecies contained in them, each one of which, as I have just briefly shewn, and as will, I think, be manifest under the prophetical classification to be submitted to the reader, is but a component part of one mighty whole. The prophetical arch, if I may so speak, spans the Bible as the Rainbow does the heaven; and, as the brightness of the latter fades not from the vision whilst the sun illumines it, so does the former present to us a form of unrivalled strength

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and beautiful proportion, whilst the millennial key-stone crowns its centre. It is the mysteries of the coming kingdom, of the millennial reign of the Lamb and His Bride, that form the glorious burden of all the prophecies. 'These are the words (said our blessed Lord in His parting address to His disciples) which I spake unto you, whilst I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.' (Luke xxiv. 44.) The promised Seed which shall bruise the serpent's head is the Alpha of the Old Testament, the King of kings, the Omega of the New; one end of the prophetic arch is based in the Paradise of Eden, the other in the Paradise of God. Prophecy after prophecy has been fulfilled and is fulfilling, and stone after stone of the seemingly interminable arch, over which the storms of nearly six thousand years have vainly spent their fury, has been passed in faith and hope by the true believer, for the covenant rainbow of the sure mercies of David is ever bursting forth in all its radiancy upon a tempest-tossed and sin-ridden world to cheer him on his way. And He, the Great Deliverer, the Faithful and True One, the Restorer of Israel, the Glorifier of the saints, the Millennial King, whose everlasting throne the apostle saw encircled by the rainbow (see Rev. iv. 3), He it is who, at every advancing footstep, gives to His expectant bride, the Church of the first-born, new and brighter glimpses of the millennial earth and heavenly city, until we now appear to be arrived at that same point in our prophetic journey with Hopeful in the 'Pilgrim's Progress,' when he came to the banks of that dark gulf which alone intervened between him and his promised haven of everlasting rest, and peace, and joy. A very brief space is, in the opinion of many a faithful follower of the Lord Jesus, all that remains to be passed of the prophetic arch; but it is one of thick and terrible darkness, wherein Satan's last Antichrist stands ready with all his forces for the assault. But, blessed be God, covered with the helmet of salvation and the shield of faith, the fiery darts of the enemy will harm us not, and the portals of the New Jerusalem will quickly be flung back on their golden hinges for the reception of all those whose names are written in the Lamb's Book of Life.

"And shall all this glorious future, with its prophetical realities, although openly revealed to us in that inspired Word, every portion of which we are bidden to search into as profitable, remain, as it were, hermetically sealed against us and our children, through the unscriptural doubts and fears of man? God forbid! the more especially when, as will I trust be seen in the following pages, no part of the sacred volume is more solemnly enjoined upon our consideration, or more conducive to that practical holiness, without which no man can win Christ, or attain unto the blessedness of that first resurrection so earnestly sought and prayed for by the apostle to the Gentiles. (See Phil. iii.)"

Of a truth we must be watching. The night is far spent, the day is at hand. Events are bidding us awake. The signs of the times are ominous; pointing us to the glory that lies beyond these days of shadow and of fear. Whether the war on which Europe is now entering be the last, and the movements on the Po and the Ticino be the opening of the last campaign, we do not undertake to say. It is, however, very probably the beginning of the end. And if so, it should solemnise and arouse us. It should send us to our knees after each perusal of the newspaper; it should quicken prayer and watchfulness; it should awaken to zeal and resolute energy; it should put an end to frivolity, and flippancy, and sloth; it

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should make us put the trumpet to our lips more fearlessly than ever, and sound a blast that shall be heard above the tramp of the war-march, above the boom of cannon, above the clash of swords, above the noise and passion of earth's ambitions and politics, above the shouts of the battling and the groans of the dying.

Art. V.—OUR LORD'S PROPHETIC DISCOURSE ON THE MOUNT OF OLIVES.

Italy is once more become the battle-field between Austria and France. Nor is it to be wondered at if the devoted adherents of the Papacy dread the success of Louis Napoleon in the present struggle, and the consequent possible secularisation of the Ecclesiastical States, with the removal of the temporal diadem from the crowned Pontiff. And we cannot feel surprised if even sober and thoughtful students of prophecy, who think Papal Rome to be especially denoted in the Apocalypse, find it difficult to resist the impression that the judgments denounced in that mysterious book against the great spiritual Babylon may perhaps be already on the very eve of their commencement.

For ourselves, we have felt the serious character of the present Italian crisis, in its possible bearing (nearer or more remote) on the prophetic record. We cordially agree with Dr Chalmers in shrinking from the presumptuous study of the word of Divine prophecy, with a newspaper in one hand and the Apocalypse in the other. Yet, we cannot but deem it to be a part of Christian wisdom and duty, in such a season as that in which Divine Providence has now placed us, to return with fresh earnestness and reverence to those inspired pages which announce the great, and terrible, and glorious events which are yet to befall the Church, and the world in connexion with the Church. Accordingly, we have again employed ourselves in the perusal of our Lord's prophetic discourse on the Mount of Olives. We are not endeavouring to explain accurately and consecutively each verse and clause, but are rather directing our attention to some of the leading features of a portion of Holy Writ, deeply interesting at all times, but still more so in the present critical season.

At the beginning of the twenty-fourth chapter of St Matthew, we see Jesus quitting the temple never to enter it again, doubtless even then conscious that, at the approaching passover, the

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Son of man was to be betrayed and crucified. He who knew what was to happen to the temple of Jerusalem, when forty years should have passed away, was not likely to be ignorant of that which was appointed by the Father to befall, within two or three days, the far holier and more august temple of His own sacred body.

As they linger, and turn to view the hallowed edifice, the admiring disciples call upon their Master to notice the massive and magnificent appearance of the mighty structure. "Master, see what manner of stones and what buildings are here!"* The reply of Christ may well be accepted as an instructive warning for all those persons who, in these days of progress, as they are called, contemplate, with a complacent and almost idolatrous admiration, the naval and military, the political and commercial, the architectural and engineering splendour and power, greatness and wealth of a nation, and as they do this, fondly flatter themselves that what appears so brilliant and imposing must necessarily be also solid and permanent. "And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, which shall not be thrown down."†

Our Lord and His followers proceed thence to the Mount of Olives, and seat themselves where they have a full view of the wondrous fabric. Four of the disciples, Peter, Andrew, James, and John, seem to have been impressed with their Master's words, for they came to Him privately, saying, "Tell us, when shall these things be? and what the sign of thy coming, and the end of the world?" The last clause may perhaps be considered as a favourable example of what St Paul declares to be one of the characteristics of the Jew as distinguished from the Gentile. The former was taught from his earliest childhood, through the marvellous history of his fathers, firmly to believe in the miraculous interposition of the God of Israel in important cases, where the honour of His law and the welfare of His people were deeply concerned. "The Jews," says the Apostle, "require a sign, and the Greeks" (strangers to such profound conviction of special Divine interposition in the affairs of men) "seek after wisdom," the subtle wisdom of human philosophy. But while the unbelieving Jew stubbornly required a sign from heaven as the only means of removing his rooted unbelief, the four disciples sought, with sincere and affectionate earnestness, the knowledge of the sign which was to precede their Master's coming, for the confirmation of the faith which they already possessed, and for guidance and en-

* Mark xiii. 1.

† Mark xiii. 2.

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couragement to direct them in looking for that which, they felt assured, would in due time come to pass.

As to the three subjects of inquiry—1. The words, "*These things,*" refer, if not exclusively, yet especially to the overthrow of the temple, when not one stone would be "left upon another." 2. "*Thy coming*"—*Παρουσία* (personal presence).* This, doubtless, has a particular relation to the last words ever uttered by our Lord in the temple, which are found at the close of the twenty-third chapter of St Matthew, and which had been uttered scarcely an hour previously—"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Here the desolation of the temple, and, by inference, that of the city, is foretold. This prediction, most unwelcome, and scarcely credible to their Jewish prejudices, may have mainly led the disciples to call the attention of Jesus to the apparently indestructible solidity and magnificence of the temple. 3. "*The end of the world.*" The original is not *ἡ συντελεία του κόσμου,* as our version might lead us to expect, but *του αἰῶνος*; and we should therefore translate, "at the end of the age." Such a form of expression as "the end or consummation of the age or dispensation," though it may occasionally happen to be, is evidently not necessarily identical with "the end of the world." It is not possible to say how extensively the prevailing notion of the Second Advent has been warped from the true view by our familiarity, from early childhood, with the phraseology, "the sign of thy coming and the END OF THE WORLD."

We are somewhat assisted in understanding this formula by two other examples of its use. The first, which was most probably present to the mind of the four disciples when they were speaking with Jesus on the Mount of Olives, is found in the thirteenth chapter of St Matthew, "The harvest is the end of the world (age)." This expression, taken in connexion with its immediate context, "The Son of man shall send forth his angels . . . . then shall the righteous shine forth as the sun in the kingdom of their Father," was evidently calculated to make an abiding impression upon the memory of His hearers, whose attention would always be quickened whenever the word kingdom caught their ear. It shews us, too, that the overthrow of Jerusalem and the temple was not the termination of the age. The second instance occurs in the words of our Lord to His disciples after His resurrection, "Lo, I am with you

* The word *Παρουσία* seems in the New Testament especially to denote "personal presence."

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alway, even unto the end of the world (age)." We are thus taught that we are still living in the same *αἰὼν* (age or dispensation) in which the disciples were living after their Lord's resurrection and ascension, and especially after the Pentecostal effusion, and that His true Church is still under the shield of the same gracious promise, and will continue to be so until "the end of the age."

As we pass on to our Lord's prophecy, it will be well to pause for a moment and dwell upon the fact that Jesus, before He replies to the inquiries of the four disciples, solemnly warns them "to take heed that no man deceive them." The student of prophecy should give earnest attention to the spirit of this Divine admonition, not that his zeal and diligence may be checked and chilled, but that they may be purified from the dross of corrupt nature, in order that, while he humbly and watchfully listens to God, he may never cease to distrust himself, habitually praying for, devoutly expecting, and reverently submitting to that Divine teaching, which comes from above by the Spirit and through the Word. In regard to the doctrine of the Second Advent, as well as to that of Divine grace, Satan can assume the form of an angel of light, and lead astray self-confident and unwatchful students of the Word. Rash and headstrong enthusiasm, and cold, and (as it well deserves to be called) unbelieving, and unchristian caution, are alike to be feared and shunned. While we prize, as an inestimable jewel, the more than glorious and precious truth—"He that believeth on the Son shall not perish, but have everlasting life"—we cannot help acknowledging that, of Christ's believing servants, they who most prayerfully and devoutly study the warning voice and guiding light of the prophetic page—doubtless expressly given by our heavenly Father to be so studied and used—will be best instructed and armed for the days of coming trial and evil, and be best strengthened, both to the patience of hope and the patience of endurance, whenever the dark clouds of the day of the last trouble shall begin to appear above the ecclesiastical and political horizon. We do not wish to controvert their view, who think that the Church will be taken up to the Lord, and wholly preserved from the last trouble, as the analogy of Scripture is not unfavourable to such a view; yet, previously to the actual arrival of the season of the last trouble, much sharp trial and bitter persecution may be permitted sorely to harass and afflict the disciples of the Lord, who bear faithful testimony to His name and truth.

In the twenty-fourth of St Matthew we seem to have two distinct classes of warlike movements, which may include inter-

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national and civil warfare. We will first notice what is predicted in the sixth verse, "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all things must come to pass, but the end (τέλος) is not yet."

And what are we to infer from our Lord telling His disciples that they will hear of wars and rumours of wars, but are not to be troubled either by the tidings or the rumours; because "*the end is not yet?*" Surely the Lord's language cannot amount to less than this, viz., not only that there would be wars and warlike rumours, ever darkened and exaggerated as they pass from mouth to mouth, but that these would be of such a character as to incline the disciples, unless on their guard, to look upon them as the possible and not improbable heralds of the near approaching παρουσία (personal presence), and συντελεῖα (consummation). Else why the remarkable caution —"the end (τέλος) is not yet?"

Now, so far as we can depend upon secular history, and the Jewish writer Josephus—for the sacred narrative does not extend to this period—there were no wars and warlike rumours calculated to produce such an effect upon the mind of the disciples, until about the commencement of the Jewish war, cir. 66, A.D., a year which is nearly the date of the martyrdom of the apostles, Peter and Paul. Not long after, tumults and conspiracies arose in the empires, and Nero, despairing of being able to retain his crown, laid violent hands upon himself. Within a year, his successor Galba was assassinated, and Otho, at whose instigation the deed was perpetrated, ascended the vacant throne. Vitellius and the army in Germany revolted against him. Three times Otho was victorious; having been defeated in a fourth encounter, he stabbed himself in despair. The triumph of Vitellius was not of long continuance. The army proclaimed Vespasian emperor, and Vitellius was seized and ignominiously hurried to a public execution. Vespasian then determined to prosecute vigorously the operations against Judea, and sent thither a powerful army under his son Titus, who besieged Jerusalem, and, after the lapse of about six months, destroyed the temple and razed the city.

The disciples were to understand, in recalling their Master's words, that even at the commencement of the Jewish war, and amidst the tumults and conflicts which almost immediately after disturbed the empire, and dethroned and destroyed emperor after emperor in rapid and startling succession, "the end" (τέλος), instead of being near, as they might themselves suppose on plausible grounds (the Lord having apparently, of set purpose, so expressed Himself as to lead His hearers to expect

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the arrival of the end during their own lifetime), "was *not* to be yet." This warning is of course not to be hastily interpreted, as if our Lord had intended to indicate that a period of not less than four or five years was to intervene between the commencement of the Jewish war, cir. 66, and the supposed simultaneous destruction of the temple and the arrival of the end of the age, cir. 70, A.D. Jesus signified by the words "*not yet*" a longer (we now know it to be a very far longer) period than the four or five years of the Jewish war, and taught that the wars of which the disciples might hear, though introductory to the fall of Jerusalem, were assuredly not to be the harbingers of the end of the age; since, even when the temple itself should have been destroyed, that predicted "end" would be still a future event.

At the same time we cannot but be struck with the care, so to speak, with which Jesus seems to avoid explicitly telling His apostles, or indeed giving them reason to think, that the grave would have closed upon them all (some were to be slain by persecutors) long before the coming of the end. Certainly, so far as our Lord's words on the Mount of Olives are concerned, the destruction of the city and temple might have happened within ten years after their utterance, and the then immediately succeeding thirty or forty years might have comprised the period of the treading of Jerusalem by the Gentiles, and the fulfilment of "the times of the Gentiles." And thus all the four inquirers might have deemed it at least possible, that they might themselves live to witness the personal advent of the Son of man in the clouds of heaven. Jesus said, in general terms, in this discourse, "They shall kill you;" but it was not until after His resurrection that He "spake of the death by which Peter should glorify God," though special prophetic allusion was then made to the much earlier decease of James, the son of Zebedee, whom Herod was to slay with the sword.

But we have a second class of warlike movements widely differing, in respect of certain accompaniments, from those of which we have been just speaking, and which, as we have seen, were *not* the heralds of "the end of the age." We conceive the following to be the probable connexion between the sixth and seventh verses of the twenty-fourth of St Matthew—"For all these things must come to pass" (the predicted wars and desolation of the temple and the city, and the inhabitants), but "the end (τέλος) is *not* yet. For (before the arrival of the end) nation shall rise against nation, and kingdom against kingdom (and not only this but also): there shall be famines, and pesti-

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lences, and earthquakes, in divers places. All these are the beginning of sorrows (ωδινων)."

Now, it may certainly be said that the hostile movements here foretold could have happened under the Roman empire, as, for instance, in the civil conflicts which occurred before the destruction of Jerusalem, between Nero and Galba, Otho, Vitellius, and Vespasian. But, even granting this, we must also concede that such language as "nation shall rise up against nation, and kingdom against kingdom," would seem far more applicable to a state of things in which those distinctions are no longer, as they were then, absorbed and confounded in one supreme Roman kingdom or empire—such a state of things, for example, as has existed many centuries, and still exists in Europe, where Rome is no longer the political metropolis, nor the Roman Emperor the political sovereign of Europe, Egypt, the African coasts of the Mediterranean, Palestine, Syria, and Asia Minor. At the present time we are witnessing events which could not have occurred in the days of our Lord and His apostles. Three independent kingdoms—Sardinia, France, and Austria—are engaged in warfare in Italy, French soldiers occupying the city of Rome; the kingdom of Naples is seeking to avoid embroiling itself in the contest, and the powerful and independent kingdoms of Great Britain, Prussia, and Russia, are in an attitude of armed neutrality, anxiously watching the issue. And let it not be said that it is fanciful thus to expound, on the light of modern history, such a phrase as "kingdom shall rise against kingdom," uttered eighteen centuries ago. It might indeed be fanciful had these words been the utterance of merely human sagacity and conjecture. But we know that they were not so. They were rather the words of the Son of God, before whose mind the omniscient Father had placed future events, as if they were actually present.

But the international (not excluding civil) wars and hostile movements of which our Lord speaks in the seventh verse, are to have certain unmistakeable accompaniments, as "famines, pestilences, and earthquakes" *in divers places*—for such is most probably the correct rendering of the original *κατὰ τόπους*. This phrase is not so limited as to signify that there would be very rare instances of an earthquake in this particular spot, and of another, after a considerable interval of time, at some other spot, the former having been forgotten before the occurrence of the latter; but rather, that these disastrous visitations would happen in "divers places" (not in Judea and Syria only), and at no distant interval of time between one and

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another, so that they shall seem to form a combined and connected system of signs and warnings to thoughtless and ungodly nations. Famines also, and pestilences, are then to be of unusual frequency. Such a prediction is not fulfilled by one solitary recorded instance, in the sacred narrative, of "a great dearth throughout all the world," like that which was foretold by Agabus, and "which came to pass in the days of Claudius Cæsar, some years before that fatal Jewish war which did not begin until almost at the end of the reign of his successor Nero."

Thus it would perhaps seem that in order to meet most fairly the predictions of the seventh verse, we should require, instead of one supreme and universal Roman Empire, the existence of several separate and independent kingdoms—the majority of these being in a state of conflict and warfare—and at the time an unusual prevalence of famines, pestilences, and earthquakes. Famines and pestilences, though all in reality proceeding from the will of God, may either arise from what are called human and natural causes, or they may wear the appearance of a more direct and special Divine interposition. A Cæsar or a Napoleon may cause famines through desolating wars, and these famines may be productive of pestilences. But the threefold judgments of wars, famines, and pestilences, are not in themselves sufficient to warrant our assuming that we have already entered on "the beginning of sorrows." There must be added a fourth judgment, utterly beyond the power of a Cæsar or a Napoleon to effect—the occurrence of "earthquakes in divers places." These, far more than the former, seem to shew the very hand of God stretched forth in warning and menace to nations and kingdoms. At the same time, the student of prophecy must remember that he is not at liberty to sit in rash and presumptuous judgment even upon earthquakes, as if he could make no mistake here. Doubtless the earthquake which happened some years ago at Aleppo, and that which recently occurred at Quito (far beyond the limits of the Roman world) may be really useful to us, if they lead the mind to the prophetic record, and to salutary meditation on that yet future season of prevalent famine, pestilence, and earthquakes, which is to herald the predicted time of great sorrows. But the perusal of the disasters at Aleppo and Quito would be to us rather a source of spiritual injury than benefit, were it to throw us into a state of nervous and spiritual excitement, leading us at once to assume confidently that these are certainly a portion of the predicted judgments which are actually to usher in the beginning of the last great time of trouble. To speculate and

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decide in this hasty manner is not to wait upon and for the Lord, but rashly to go before Him.

It may perhaps be objected that we do not find, as at the close of the fourteenth verse, added to the enumeration of wars, famines, pestilences, and earthquakes in the seventh verse, a clause to this effect, "*Then shall the end come.*" It is only said, "All these are the beginning of sorrows." But we must bear in mind that the original Greek is less indefinite. The word *ὠδῖνες*, rendered in our version "*sorrows*," properly means the pains endured by the mother in bringing forth her infant child. This combination, then, of the prevalence of international and civil wars, with not unfrequent instances of famines, pestilences, and earthquakes in divers places—the latter imparting their own character of special Divine interposition to the famines and pestilences which they accompany—particularly within the limits of what was once the ancient Roman Empire, constitute not merely a state of affliction and distress, but *the* afflictions and distresses, *the sharp pangs of travail* that usher in a new state of things for the Church of Christ. In this probable view of the meaning of the passage, the phrase, "All these are the beginning of sorrows," would be at least equivalent to an assertion, that the time of the end is near and imminent. Nor is it to be forgotten, that there are no traces in the history of the years, which immediately preceded the destruction of Jerusalem and the temple, of such a combination of wars, famines, pestilences, and earthquakes, as we find predicted in the sixth verse of the twenty-fourth of St Matthew. And this fact cannot but incline us to regard this predicted combination of these various and disastrous visitations as yet future. Indeed, both with respect to the Christian Church and the world, the destruction of Jerusalem and the desolation of the temple, though important, were yet only local events, affecting only Judea and the Jewish nation. The churches of Syria and Asia Minor, of Greece and Italy, of Spain and Gaul, did not flourish the less on account of these disasters.

The stream of the St Lawrence, from its earliest appearance, is ever flowing onward towards the fearful strife of waters at Niagara. A canoe, starting at the point where it is first able to bear so small and frail a burden, though borne downward by that natural power which is common to all rivers as they convey their tribute to the ocean, will not be sensibly affected by the influence of the mighty cataract, until it has reached a point comparatively near the scene of danger. Thus the bark of Christendom has been long floating down the stream of cen-

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turies, not without having to watch against occasional rapids, rocks, and shallows—a stream which is gradually and surely conveying it onward to a fearful cataract. The vicinity of this predicted Niagara is at last announced, not merely by international wars and civil conflicts, nor even by wars with their not unusual accompaniments of famines and pestilences, but by the addition to all these calamities, of warning and disastrous judgments that more particularly mark the especial interposition of a Divine hand—"earthquakes in divers places." We may be much nearer, than many are willing to believe, to the day when the stream of history shall pass, so to speak, into the awful stream of prophecy, and become the predicted current, whose irresistible energy will hurry the devoted bark to the brink of the awful cataract. Once within the influence of that deadly current, rudder, compass, charts of history, are all utterly useless. No sagacious and worldly-wise Themistocles will then be able, with a seemingly prescient shrewdness, to conjecture the future from the past. The sure word of prophecy will, in that season of darkness, be the only lamp to our feet, the only light to our path.

The ninth and immediately following verses seem to announce, both that which befell the disciples in their ministry of testimony, and also that which is yet to befall those who are to be witnesses for Christ at the approach of the end of the dispensation. The sentiment in the thirteenth verse—"but he that endureth to the end, the same shall be saved"—is also found in the twenty-second verse of the tenth chapter of St Matthew; and both here and there, the allusion is not so much to the end or termination of the life and spiritual warfare of each individual believer, as to the great end or τέλος of the present dispensation. In Matt. x. 22, 23, and xxiv. 3–13, the Lord, steadfastly contemplating in His own prescient mind, at one and the same moment, two important and then future events, separated from each other by an interval of more than eighteen centuries, appears to be purposely speaking to His disciples, *not as individuals*, but as representatives of His faithful witnessing servants in the various successive seasons of persecution and peril destined to befall the Church militant, and especially of those witnesses whose testimony should be maintained at the time of the end of the age. And thus the apostles were kept in ignorance of the fact, that they were themselves to sink into their graves ages and ages before the arrival of the predicted end.

When our Lord said to His apostles—"Ye shall not have gone over (τελέσητε, completed, perfected) the cities of Israel till the Son of man be come," the disciples must have under-

stood their Lord as saying they were not to complete fully the work of bringing the cities of Judah into the obedience of the Messiah until the advent of the Son of man, and that they would live to be eye-witnesses of that advent.

We read in the fourteenth verse of the twenty-fourth chapter —"And this gospel shall be preached (κηρυχθήσεται) in all the world for a witness unto all nations;" *and then shall the end come.* Now, we have already seen reason to think that none of the events which preceded the destruction of Jerusalem (though that destruction was in a sense typical of the far distant end) were a part of the ὠδῖνες or travail-pangs of the eighth verse; neither, as the sixth verse informs us, were they harbingers or heralds of "the end." Hence this universal proclamation of the gospel, which almost precedes the end, must be something which occurred *after* the time of the apostles and their contemporaries. In his epistle to the Colossians (i. 6), St Paul speaks of the gospel having come to them "as it is in all the world;" and again (i. 23), "The gospel was preached to every creature under heaven." Yet this could not be the preaching of the gospel in all the world especially spoken of in Matt. xxiv. 14. The former had taken place before the death of the Apostle Paul and the siege of Jerusalem; the latter is to precede the yet future coming of the end.

In connexion with this prediction in the fourteenth verse, it is surely impossible not to be struck with the efforts made by the Christian Church during the present century, through Bible, Jewish, Missionary, Tract, and other Societies, in order to provide accurate versions of the Holy Scriptures, together with Christian teachers and books for all tribes and nations. Even China, Thibet, and Japan are beginning to be reached. Nor can we be fairly rebuked for presumption, if we regard what is thus going forward as possibly, and not improbably, being the gradual accomplishment of this prediction, which, as we conceive, does not foretell the conversion of the world by the preaching of the gospel, but rather that of a number in many lands, which, though large in itself, falls fearfully short of the vastly greater number of those upon whom the proclamation of the evangelical testimony produces no salutary and abiding effect. The complete fulfilment of this prediction, which seems to be even now in the way of its gradual accomplishment, may be more distant than is imagined by sanguine enthusiasm, and far, very far nearer than accords with the calculations of a cold and scarcely Christian caution.

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Art. VI.—THE SANDS OF THE SEA AND THE SEED OF ABRAHAM.

Some time since we meditated on the stars and the promises, and heard the Almighty God discourse to Abraham under the glorious firmament of heaven, concerning His own sublime intentions towards himself and his posterity, pointing him upward and saying, "Look now towards heaven, and tell the stars if thou be able to number them. And he said unto him, So shall thy seed be." At a subsequent interview, and on a still more striking occasion, when the friend of God had just passed triumphant through the most trying ordeal to which his faith was ever subjected, the Almighty thus spake, "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." We thus learn, whether we look up to the stars or down upon the sands, to look forward to a glorious coming future, and to ground our hopes alone on the oath of Him who cannot lie—

> "Whose power is mighty to fulfil
> The noblest counsels of His will."

While the bright stars preach to us of God's faithfulness, every grain of sand will do the same, and thus from millions on millions of grand witnesses in the far off realms of space, and from millions on millions of more humble ones beneath our feet, comes the prophecy of future blessings to be enjoyed, both in the heavens and on the earth, and that by multitudes whom no man can number. Between the stars of the heavens and the sands of the sea, there are many striking points of contrast, but there is at least this one point of similarity which will form the principal subject of our present meditation.

It is very pleasant to walk upon the sea sands in the calm of a clear summer's evening, and gaze up at the bright stars. The ocean's perpetual roar hymns forth Jehovah's praise, while though "there is neither speech nor language, and their voice is not heard, yet the heavens declare God's glory, and night unto night sheweth knowledge." With the sands we come into intimate contact as we tread upon their soft surface; but the stars are far away in boundless space. The one how moveless, while thought can scarcely follow the motions of the other! The one how opaque, the other how bright! The one how minute, small fragments of granite rocks; the other vast,

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measureless worlds! Yet a grain of sand is as much the product and proof of creative power as a mighty world. We look upward and exclaim, as we gaze on the countless orbs of heaven, How mysterious! What are ye, ye bright watchers, what your history, your uses, your destiny? And are there not mysteries in the grains of sand? Their origin and the changes through which they have passed are full of mystery. As "a grain of sand may dim a giant's sight," so does its existence nonplus a proud philosopher's intellect.

The stars remind us of *mighty* and irresistible power. As we behold them sweeping through space almost as swiftly as light, how are we impressed by His power, "who sitteth on the circle of the heaven, who calleth out their host by number:" it is "because He is strong in power, that not one faileth." Divine omnipotence is also exhibited by the sands. Hear Jehovah sublimely speak:—"Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Thus these minute particles of matter are "bars and doors," which say to the sea, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job xxxviii. 11), and we are taught that God can use the feeblest things to restrain the mightiest forces, and that He condescendingly employs things minute and weak as the instrument of His omnipotence.

But chiefly the sands of the sea are used as illustrative of vast multitudes. In addition to the passage already quoted, we may refer to Gen. xli. 19, Joshua xi. 4, Job xxix. 18, Ps. cxxxix. 18, 1 Kings iv. 29. From these and other texts we learn that the expression is used to set forth a great number of anything, and that it refers, among other points, to the productions of nature, multitudes of people, length of days, the number of God's mercies, and the variety of His gifts. How delightful, while walking by the sea, deeply feeling our own insignificance, and still more deeply feeling our great sinfulness, yet to be able to say, as "accepted in the Beloved," "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee" (Ps. cxxxix. 17, 18). Then we feel that *we* want hearts like Solomon's; "largeness of heart, even as the sand that is on the sea-shore" (1 Kings iv. 29), that so we may take in more of God's condescension and compassion, of His greatness and goodness; and,

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from communion with Himself, look down on His works and shout His praise. Then a grain of sand will prove a better standpoint from which to study God's ways, than the loftiest mountain of mere human scientific attainment without communion with Him.

But leaving these and other meditations which the sands would suggest, we come to that at first referred to, "the sands of the sea and the seed of Abraham." This is the most frequent and striking use to which the sands are applied as an illustration. It is thus used, as we have seen, when God addressed Abraham, and also to Jacob at Bethel (Gen. xxviii. 14, with Gen. xxxii. 12). "Thou saidst I will make thy seed as the sand of the sea, which cannot be numbered for multitude." It is recorded in 1 Kings iv. 20 that a large earnest of this great promise was given in the days of Solomon. "Judah and Israel were many, as the sand which is by the sea in multitude." The apostle, looking back on the unlikely parent stock of all these multitudes, exclaims, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable" (Heb. xi. 12). It should be observed that both the *stars* and the *sands* are used as illustrations of the same wondrous fact, the vast number of Abraham's seed. In Gen. xv. 5, God bids Abraham look to the stars, and in Gen. xxii. to the sands, while Paul, in the passage just quoted, alludes to both. We may just refer, in passing, to a fact dwelt on in a previous paper, that three different seeds were promised to Abraham. A *personal* seed, a *literal* seed, and a *spiritual* seed. By these are intended Christ, the Messiah, whose day Abraham "desired to see;" the literal nation of Israel; and the "holy nation and peculiar people who, being of faith, are the children of Abraham, and blessed with him." We would just ask, looking at these distinctions, May not the stars be the chosen figure to set forth those who shall shine in heavenly glory, and the sands of the sea an illustration of restored Israel? Without laying any weight on this point, we conclude that an innumerable multitude is the leading idea in both figures.

The promise made to Abraham, and renewed to Jacob, was fulfilled in the days of Solomon. But was this the complete fulfilment of these glorious predictions? We think not. The days of Solomon's glory were but brief, and very soon after his time the Lord "began to cut Israel short," and at last Isaiah's awful prediction was fulfilled—"The cities were wasted without inhabitant, and there was a great forsaking in the midst of the

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land" (Isa. vi. 11, 12). Such is still its present mournful condition, and will continue so "until the times of the Gentiles are fulfilled." The scattered people, indeed, are more numerous now than even in the days of Solomon, and thus God is making preparation for the fulfilment of His ancient promise.

It is clearly foretold that a considerable number of Abraham's seed will return to their own land in unbelief. Their future condition and trials are thus described, in an address to Gog, "It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. xxxviii. 10–12). The enemy here pictured will in part succeed, and Israel will pass through fearful trials. Then "the Lord will perform His whole work upon Mount Zion, and on Jerusalem," for the Lord God of hosts will make a *consumption*, even determined in the midst of all the land (Isa. x. 12–23). In Isaiah, in Zechariah, and elsewhere, a remnant who shall escape is frequently spoken of, and of them it is said, "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. x. 20).

But after all these fiery judgments, these purging processes, and the consumption of the rebels referred to by Ezek. xx. 38, and Isa. lxvi. 4–6, the words of a faithful and merciful God will be fulfilled. "If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers" (Deut. xxx. 4, 5). "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. xxxiii. 22). "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (Hosea i. 10). Yes, He who said

to proud Pharaoh, "Israel is my son, my first-born, let my son go that he may serve me," will, when he hears Ephraim bemoaning himself, and saying, "What have I to do any more with idols?" own him "as his dear son, his pleasant child," and say, "I will surely have mercy upon him." Nor shall the rich blessing contained in those words of promise be confined to Israel. "The receiving of them will be life from the dead." "Israel will be a dew from the Lord." "Israel shall blossom and bud and fill the face of the world with fruit."

There are three different views which obtain among Christians as regards the future of Israel. The first is, that they will be converted and amalgamated with the nations, having no separate existence as a people. Against such a view a thousand words of Scripture utter an earnest and indignant protest. A second view is, that Israel will have a glorious restored national existence under her Messiah *for a thousand years only;* and that then they, with all other nations, will cease to exist as nations, and that henceforth all will be heavenly glory. The third view is, that the multitude of promises and predictions relating to ISRAEL AS A NATION require a much longer period than a thousand years; that such words as Isa. ix. 6, 7, with Luke i. 31–32, Dan. vii. 18–27, Joel iii. 20, Ezek. xxxvii. 25–28, Isa. ix. 19, 20, Jer. xxxi. 33–40, with *very many* like words, require vastly lengthened, if not endless ages for their accomplishment.

Surely this last view is the scriptural one. "The times of the Gentiles" have lasted already between two and three thousand years; and is it possible to believe that Israel's glory in their land under Messiah's reign shall only be less than one half of that time? Shall the period of their scattering, called a "small moment," be double, yea treble the time of their restoration, when God has spoken as follows?—"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. liv. 7, 8). "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. lx. 21). "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land shall they possess the double: everlasting joy shall be unto them" (Isa. lxi. 7). Surely we cannot thus conclude? To believe this seems to overturn the very principle of literal interpretation. God will do as he hath said; and in the ages of ages yet to run their round, and to

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bring new cycles of blessing to our now groaning world, there will be full scope for the fulfilment of all these and similar promises which relate to the countless number, the national glory, and the spiritual blessedness of Israel, and the saved nations. No doubt there are difficulties in this interpretation; but God's words are plain and positive: therefore let us rejoice in them, wait on Him to make them good, and do all we can to carry the gospel now to that scattered people, whom the Lord will yet gather, and make them "a people for Himself, to shew forth His praise."

Art. VII.—THE DISPENSATIONS.

SIXTH ARTICLE.

The events which seem to be revealed as precursors of the Lord's second advent, occupied our thoughts in our last paper. The setting in of the millennial day at that advent, will be the subject next to be considered. The advent, and its attendant circumstances, may be spoken of as the commencement of,

V. The Millennial Dispensation.

When the Lord Jesus was about to leave this earth, to sit on His Father's throne, He bequeathed, as a precious legacy to His believing and waiting people, the hope of His return—"I will come again, and receive you to myself." This hope it is our privilege to exercise, and this return it is our proper position to look forward to. "Though He tarry, wait for Him," said the prophet of old: "He will surely come, He will not tarry," is our joyful reply. If we are living in the bright and glorious hope of being with Him, and if our eye be set on the crown and kingdom prepared for us, we shall be loosened from earth; if in sorrow, we shall be comforted; if in temptation, we shall be made more than conquerors. While Noah was in the ark, floating on the waters' surface, we can conceive him exercised with fluctuations of hope and fear; but when the ark settled on Mount Ararat, he felt he was safe—a tenant of the new earth; and then it would be his delightful occupation to survey the subsiding flood, and to send out his messengers to bring tidings of the change. In Christ, our ark, we shall pass through judgment, safe above the billows, shut in from the destruction poured on an ungodly world (Isa. xxvi. 20); and this is our hope. Before the Lord Jesus proceeds to govern the earth, He will gather His people into blessed union with Him-

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self, that they may be associated with Him in the government, and also in the glory.

This thought leads us to inquire into the nature of that association. It is set before us under the figure of a marriage, and it appears to be twofold, answering to the twofold character which the Lord bears, in relation to Israel and believers. There is no occasion to suppose anything inconsistent in this double relationship. The Lord Jesus sustains many and various characters; He is a king, a priest, a sacrifice: He is also the husband of His people, whoever that people may be. "Thy Maker is thy husband," as well as the beautiful epithalamium of Ps. xlv., seem both to refer to Israel, joined to their Messiah in holy bonds, when He shall return and rejoice over them, as a bridegroom rejoiceth over his bride. (Isa. lxii. 5.) But when the Lamb's wife is spoken of, then it is not Israel, it is the Church of the first-born which is intended, whose members are now being taken out of His bleeding side; and when their glorification takes place, they will be presented to Him, as Eve was to Adam, a chaste virgin, espoused in love. Both are associated with the Lord in His glory, although sustaining very different positions, both as to relationship and as to service. The one is earthly, the other heavenly; the one mortal, the other immortal: both in glory; but the glory of the terrestrial will be one, and the glory of the celestial another. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Our Lord, in speaking of the millennial dispensation, gives it the title of "The Regeneration." We know what this expression means as applied to a person: to be regenerate is to be born again; and this involves our being inhabited by another life than our own. No one is regenerate who has not the Spirit of God dwelling in him. But this is an imperfect condition, as the body is not affected by it, for, having this new life with the old body, "we in this tabernacle do groan, being burdened;" and we long for that of which regeneration is the earnest, even our glorification. What, then, will be the character of the millennial dispensation? It will not be the perfect state, but the preliminary to it—the threshold as it were of the glorious earth in eternity. But it will, nevertheless, be a state of holiness and happiness—a state where righteousness, peace, and joy will be predominant; and this, because of the visible presence of the Lord Jesus. Just as the Spirit of God dwells in a believer now, and constitutes him a regenerate person, so will the Lord's dwelling (Ezek. xliii. 7) upon earth constitute

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it regenerate. We read of a contract between heaven and earth in those days. In Jacob's dream, he saw a ladder, and the angels of God ascending and descending upon it, and our Lord referred to this in John i. 50, 51, as hereafter to take place with regard to Himself. The glory of Jerusalem then will be an earnest of what the whole earth will be when the millennial day shall have run its course.

"The keeping of a Sabbath" (Heb. iv. 9) is another aspect under which we may regard the millennial dispensation. This is referred to very beautifully in connexion with mercy to Jerusalem, not yet displayed, but to be displayed in that day: "Behold, all the earth sitteth still and is at rest. I am returned to Jerusalem with mercies." (Zech. i. 11, 16.) The former of these is the result of the latter. How sweet is rest! And what a contrast to the present state of the earth, groaning and travailing in pain until now, waiting for the time of the manifestation of the sons of God! And that will be the time. It has pleased God to associate His dealings very much with septenaries, and it is a probable assumption that the earth's sabbatic rest will be chronologically the seventh millennium from the creation. The sixth has nearly terminated, and events are taking place which point our eye to the speedy return of Him who has loved us.

He will return. And He will reign over this earth in a regenerate state. The reign of the Lord Jesus in person is the frequent theme of the prophetic Scriptures. The government of God's house and household, hitherto carried on by His servants, will then be "upon His shoulder," who is the Son, over His own house. It is difficult, when we hear of wars and rumours of wars, and see nation rising against nation in bloody conflict, to realise that Christ "sitteth above the water-flood." Yet it is sweet to know that He *does* and *shall* reign, till He hath put all enemies under His feet. We look on the period we are passing through, and the thousands of years that have passed since Adam had possession of the earth; and we think of a thousand years as one day, and those days as linking together the two kingdoms of the first and last Adam; and the whole interval between the two is an interval of curse. When Adam was driven from the garden, his position in creation was altered: sin held sway in the world, wars and fightings came; and thus it must be, until the last Adam takes unto Him His great power, and reigns. And is not the Church too often trying to get some of the world's fair things, and deck herself with earth's fair flowers? while, on the other hand, there is sometimes a danger of her forgetting that the commotions of

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these times are hastening on the blessed consummation of her hopes.

When the Lord made a covenant with Noah that seed-time and harvest, and summer and winter, and day and night should not cease, He gave evident token that it was only for a time. We still see the seasons in the order in which God placed them, yet their regularity is constantly broken in upon; the mighty tempest, and earthquake, and avalanche still disturb the earth; yet amid this sullied state, there is enough of what is beautiful to betoken a better and more glorious condition yet to come. This is the time of refreshing which the presence of the Lord shall bring. Contrasting His redeeming work with our first parent's loss of his high position, what do we see? "The first Adam was made a living soul; the last Adam, a quickening spirit." The living soul became dead, and dragged the fair creation under the curse; but the quickening spirit went down into the dark region of the dead, that He might, in the midst of corruption, never see it; and that He might break the power of corruption over man's fallen race. We see the first man, amid all that is so fair and beautiful, rushing down to ruin, and the second Man, in the wilderness and in the tomb, amid all that is depressing and crushing, rising up the Lord of glory. The one has a necessity to die, because he sins; the other has a power to die, because He puts sin away. No sooner did He enter the world than Satan spread its kingdoms before Him, and offered to give Him what he knew would by and by be His; and we learn the lesson from Him to take the glory in God's own time, after that suffering which must precede it.

"O Jehovah, our Adonai, how excellent is thy name in all the earth!" will be the cry of thousands, when Jesus reigns, the life-giving Restorer, the last Adam, His dominion extending from sea to sea, and from the river to the ends of the earth. As He stood in Pilate's judgment-hall it was said, "Behold the man!" He shall yet be beheld as "the second Man, the Lord from heaven;" and when He comes, "the earth shall yield her increase," and "the desert shall rejoice and blossom as the rose." The productiveness of the earth in those days might furnish us with a subject to remark on, as it is many times mentioned in the prophets; but we pass on to notice the social state of mankind under the reign of the Lord Jesus, as contrasted with that state existing now, under the dominion of the god of this world. When individuals are united, very much depends on the one who takes the lead; and in all society, there will be those who take this position, and give a tone to the rest. This feature in the millennial state is very

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blessed, for it is a condition where the whole tone of thought, feeling, and enterprise will be given and guided by One, perfect in His wisdom, infinite in His love, knowing thoroughly what man is, and having the sympathies of man to communicate to his fellows. When our Lord said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," did He not look forward to the time when He will share in kindred joy and happiness with His people, Himself the fountain, but receiving joy again in the happiness of those around Him? How difficult it is to speak of these things! We get a glimpse here and there, but the description in the Word of God of these times is very much by negatives—incorruptible, undefiled, unfading; we have rather a contrast to our condition here, than a positive description of what shall be. It is an awful reality, that the first judgment of which we read after the flood, is not one on men for fighting one with another, but for combining. "How good and how pleasant it is for brethren to dwell together in unity!" Why then was it evil in God's sight for the builders of Babel to unite in action? It was but the carrying out of man's longing for fellowship. The reason is found in Gen. xi. 4, "Let us build us a city and tower, whose top may reach unto heaven, and let us make us a name." Here was the grand fault. The tower was built, not for God's glory or worship, but for the worship of the heavenly host, and for the glory of man. Satan is the god of this world, and is always ready with an object to meet man's need, and serve his own purpose. Man's happiness and success depend greatly on union; Satan is ready to organise society, and thus we have "the world," whose god is where Christ ought to be, and he is so using his power, that the influence of man on man serves his purpose; and thus there is a gathering of everything, civil and religious, around one centre, and when this is strongly developed, tyranny is exercised on all who go not along with it, and religious persecution ensues. But let Satan be taken out of the way, and perfect wisdom be the centre; let men be combined, not only to receive blessing from Jesus, but to act with Him, and under Him, for blessing, and what a magnificent view we get of the happiness which shall yet be, when the kingdoms of this world become the kingdoms of our Lord and of His Christ. We find in the Acts of the Apostles, that the early Church had a happy fellowship, a reflecting of each other's joy, a meeting of each other's hearts and minds. And such will be the fellowship hereafter on this earth, when freed from the power of the evil one. Then shall all the world again

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be "of one language and of one speech, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. iii. 9.)

A feature of the millennial dispensation, in connexion with this social development, will be *progress*. This is illustrated by the regeneration of the soul, already adverted to. There is the birth, the growth, the attainment of full age. And so it is revealed, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Yet not all at once. There are those spoken of who shall be sent to declare God's glory among the nations who have not heard His fame (Isa. lxvi. 19); and as the result of the message, "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." As the nations, and as the individuals of each nation, are thus one by one brought into the blessings of Israel, social happiness will be increased, holy communion and fellowship extended, until, and most likely in a very short time, the glorious peace and love and holiness of that day shall pervade the whole world. But we do not anticipate perfection in the millennial age, for we read of a new apostasy at the termination of it, when the nations, forgetting all the blessings received by them from living under the reign of the Lord Jesus, will fall away from the holy and happy state to which they will have been called, and giving heed to the temptations of the great deceiver, then let loose for a little season, will be found in open rebellion against their King, and bring upon themselves swift and everlasting destruction. Perfection is the characteristic of the eternal, not of the millennial age; and a great proportion of the prophecies relate not only to the millennial, but also to the eternal kingdom of God upon earth; they include the millennium, but are not included by it, nor will they receive their complete fulfilment in it.

Thus far have we gone, with reference to the millennial earth, under the dominion of the Lord, as the Son of Adam. But He has also, and as part of this dominion, a kingdom as the Son of David, upon whose throne, it is predicted, He shall reign for ever. It would seem that God arranged the earth in reference to the central land of Israel, and to the kingdom of the Prince of Peace which should there be established, and so He ordered the settlement of the nations according to the beautiful plan to be fully developed in millennial days. Thus we read, "When the Most High divided to the nations their inheritance, when he separated the sons of

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Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. xxxii. 8.) It was His purpose to bless the world under righteous government, and under Him to whom the glory belongs. Israel is the only nation with whom God has made a covenant. He has avouched them to be His people, and they are, consequently, united to Him. During the present dispensation they, as a nation, have rejected Him, and the Messiah whom He sent to save them; but they shall hereafter turn to the Lord, and look on Him whom they have pierced. A change of dispensation would seem necessary that the Lord may reign as King of Israel, and the Scriptures speak very plainly of it. The dominion coming again to the daughter of Jerusalem is mentioned in Mic. iv. 8; and in Isa. lx. we find the pre-eminence of Israel, and the Gentiles assembling to her light, (ver. 1–7, 21, 22.) This is again brought to notice in chap. lxi. 4–6. All the promises of spiritual blessing to Israel are connected with their settlement in their land, (ver. 7.) The exact reverse of ver. 9 is what we see now; for surely the poor outcast Jew is everywhere acknowledged to be the seed whom the Lord hath not blessed; but when He comes whose right it is to reign, and when He shall sit upon the throne of His father David, "to order it, and to establish it," then also shall Israel sing the song of ver. 10, and "greatly rejoice in the Lord." In Isa. xlix. we have likewise the blessedness that awaits Israel under their King Messiah. We cannot read the Gospels with any degree of intelligence, as it regards the work of the Lord Jesus, without seeing that the primary, though not the ultimate, object of His mission was, to gather Jacob again (ver. 5), the people of Israel among whom He laboured. John's baptism was to prepare for this, and the whole of his work was interwoven with it. We are now enjoying the light to the Gentiles spoken of in ver. 6, and hereafter Jesus will be the "salvation unto the end of the earth;" but then also will He "raise up the tribes of Jacob, and restore the preserved of Israel."

Beautiful for situation, and shining in glory from His presence, shall be Jerusalem, that of which Ezekiel speaks, whose name shall then be changed to Jehovah-shammah, "The Lord is there." (Chap xlviii. 35.) Thither shall the tribes of the land go up to see their King in His glory. It must have been a beautiful sight, to see the Jews of old gathered from all parts three times a year; but more beautiful will it be, when all the nations of the earth shall go up to Jerusalem yearly "to worship the King, the Lord of Hosts" (Zech. xiv. 16), and to gaze on His brightness who will be there, seated on His throne, in

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holiness. Then shall it be said, both to the nation and to the city, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and his glory shall be seen over thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." The blessings of the reign of the Branch from the stem of Jesse are depicted in Isa. xi. There will be the righteousness of the King, and there will be the peace of His subjects. The creation, now groaning and travailing in pain, will get a blessing, animal life will get a blessing, man will get a blessing. That time is not yet come; that glorious rest yet remaineth. We long for it, for then shall sin be the exception, and godliness the rule. The Son of David shall then reign on His father's throne in righteousness, when the Lord shall build up Zion, and when He shall appear in His glory. His throne shall be there, as He said, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." (Ezek. xliii. 7.)

But the Lord Jesus, in His reign upon earth during the millennial dispensation, rules not only as Son of Adam, over the whole earth, and Son of David, over the children of Israel, but also as Son of God; and in this He is associated with the children of God, His brethren. (Heb. ii. 10, 11.) The world to come is not put under angels (ver. 5), but we apprehend that the risen and glorified saints will be the instruments for carrying on God's government during the Lord's reign on the earth, so that the earth will be as it were put under them, in accordance with Rev. v. 9, 10, "Thou hast redeemed us, and hast made us unto our God kings and priests, and we shall reign over (ἐπὶ) the earth." Citizens of the heavenly city (Phil. iii. 20), the new Jerusalem, their habitation will be over the earth, in the air, from which the devil shall have been cast out; and their work among the nations of the earth a ministry of love, healing them with the leaves of the tree of life, teaching them to bring their glory and power to the footstool of their King, and perhaps training them for some future and higher spheres. Associated with the Lord, judgment or rule appears to be given them proportionately to their previous work for Him on earth: thus, to him who has gained ten pounds will be given authority over ten cities; and to him who has gained five pounds, authority over five cities. (Luke xix. 16–19.)

We are told in 2 Tim. iv. 1, that the "Lord Jesus shall judge the living and dead at His appearing and His kingdom." A characteristic, therefore, of the millennial dispensation will be

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the judgment, not only exercised by the Lord and His saints, but that which is passed on all men (for "we must all stand before the judgment-seat of Christ"), and which will be irrevocable. The living and the dead, then, are to stand before His judgment-seat, and each of these contains saints and wicked ones. There will be the wicked living, destroyed at the Lord's appearing, as in Rev. xix. 11–20; there will be the living saints, changed in a moment, and with the risen saints caught up to meet the Lord in the air, and their judgment seems to be intended in Ps. l. 1–5. The advent of the Lord is seen in ver. 1, and the flaming fire of 2 Thess. i. 7, 8, is in ver. 3. The call to the saints to come to Him (ver. 1, 4), and the sending forth the angels to gather them (ver. 4, 5), are also seen. The gathering is declared to be for judgment (ver. 4). But "who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" The saints have made a covenant with God by sacrifice (ver. 5), and it is Christ that died, and obtained eternal redemption for us. The Judge is the Saviour. Thus the saints will be acquitted, and during His reign will reign with Him. But there is another scene of judgment at the end of the reign, and here also we suppose there will be the saints and the wicked, the living and the dead. There will be all the dead not raised in the first resurrection at the beginning of the reign. There will be those who have died during the reign, for there will be deaths then. (Is. lxv. 20.) And there will be those who are alive at the time. The judgment narrated in Matt. xxv. 31–46 seems to refer to this time. It is a judgment according to works, and according to the treatment which some others, there called the Lord's brethren, have received at the hands of those to be judged. May not these "brethren" be the Jews, the brethren of our Lord after the flesh? We are told that they shall be in the midst of the nations, as if living among them at that time. (Mic. v. 7, 8.) We are told of Jewish missionaries sent among the Gentiles to preach the glory and salvation of Jesus; and possibly these are the "brethren" alluded to. Then, as regards the dead in that judgment scene, there is also a judgment according to works. (Rev. xx. 12.) There will be deaths during the millennium, and both saints and wicked will be among them, as far as we can learn. Rev. xiv. 13 assures us of some blessed ones who die in the Lord *from henceforth.* The situation of this verse, between the destruction of Babylon (ver. 8–11), and the advent of the Lord in the clouds of heaven (ver. 14), leads to the conclusion that the time from which to date the fulfilment of this passage must be the commencement of

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the millennial reign, and that it points to those saints who die during the reign, and who, not having gone through the judgment at the beginning, will be judged at the end of the reign, according to their works; for their works are said to follow them to the judgment, although they enter into rest at their removal from the earth; and herein consists the blessedness, that they lie not in the grave, but are translated to the blessed company above without waiting for a resurrection.

Do we wish to reign with Christ, and escape the power of that second death? Let us cultivate those graces which are the characteristics of the future kingdom. So shall it be no sudden change to us, to be taken up into the presence of the King, but rather will it be the carrying out of that which is even now culminating in our souls,—a fellowship, close, constant, and abiding.

Notes on Scripture.

John XX. 23.*

"*Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*"

This declaration followed immediately our Lord's act of breathing on the apostles, which he explained as symbolical of the descent upon them of the Holy Ghost. This connexion between the two gifts indicates that the extraordinary power conferred by these words could be exercised only by the immediate inspiration of the Holy Ghost. There are many, however, that maintain that by these words the power of pardoning sin was imparted to the Church and its ministers in all ages. But this is a great error. The Jews judged rightly that the power of pardoning sin belongs to God alone (Mark ii. 7, Matt. ix. 2, 3), and therefore the fact that Jesus exercised that power, attesting it by miracles, proved His Divine mission. The Divine power to heal incurable diseases attested His Divine authority to pardon sins, the cause "of death and all our woes." And now having just given the apostles a commission like His own, and having symbolically imparted to them the Holy Ghost as their infallible guide in the execution of that commission, he gives them also the power of pardoning sins, which He, as the Son of man, had exercised on several occasions, and had power to exercise at all times in accordance with the Divine will.

Accordingly they exercised many powers and gifts, which were not transmitted to the bishops, elders, pastors, and teachers of the Church in later ages. (1 Cor. xiii. 7–11.) Witness the power exercised by Peter, in the case of Ananias and Sapphira (Acts v.)—of Paul, in the

* These notes are from the American *Theological Journal.*

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case of Elymas (Acts xiii. 5–12)—and of the incestuous person mentioned in 1 Cor. v. 4, 5. Without these other extraordinary gifts, how is it possible that the power of forgiving sins should be exercised agreeably to the Divine will, and how, without the Divine approbation or sanction, could the power be exercised at all? "Who can remit sins but God alone?" The language is metaphorical and borrowed from the relation between the creditor and his debtor. (Matt. vi. 12.)

We need not, therefore, inquire more particularly into the power the Lord Jesus conferred upon His apostles by these words. It is enough to know that it was a power personal to them (Luke xxiv. 49), to be exercised by them at the opening of the new dispensation, and, like other miraculous powers conferred on the apostles for the same purpose, has not been transmitted to later times.

Luke XXIV. 50, 51.

"*And he led them out as far as to Bethany, and he lifted up his hands and blessed them.*"

Up to this and the next following verse we perceive no break whatever in the narrative, nor anything which indicates a change of place or of time. If we had only this Gospel, we could not avoid the conclusion that the preceding verses, from the 36th to the 49th, were an account of what transpired in the apartment in which Cleopas and his companions found the eleven, where Jesus also afterwards joined them. John does not tell us how the meeting broke up. (Chap. xx. 24, 25.) But Luke says, that after having finished His discourse with them, He led them out of the city as far as to Bethany. When they arrived at that place, "he lifted up his hands and blessed them; and it came to pass that while he was in the act of blessing them, he was parted (διέστη) from them, and was carried up into heaven."

Were we to read an account like this in a profane historian, such as Thucydides, Plutarch, or Livy, with the like circumstances, we should not hesitate to understand the author as intending to connect all the events narrated with the time and places specified. It is usual, however, with commentators to dislocate these verses from the preceding context, and apply them to the ascension, which the same evangelist records in Acts i. 9. There are several particulars, however, which tend strongly to shew that the two places (Luke xxiv. 51 and Acts i. 9) relate to different ascensions.

(1.) The ascension which the evangelist here describes took place at Bethany, which was at the foot of Mount Olivet, on the east, fifteen furlongs (or nearly two miles) distant from Jerusalem. (John xi. 18.) The ascension which Luke describes in Acts i. 10, was from Mount Olivet, a Sabbath-day's journey (only 2000 cubits), or just five furlongs from Jerusalem, according to Josephus.

(2.) If we compare the two accounts, and notice particularly the words spoken and the things done, and the circumstances under which they were done, it will seem very extraordinary that the *same* author

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should write *two* accounts of the *same* event so differently. In the Gospel, it is said Jesus led the apostles from Jerusalem to Bethany. In the Acts (chap. i. 2), the author does not inform us from whence the Lord or the apostles came, nor whether they proceeded together from any place.

(3.) In the Gospel, Luke does not mention the inquiry of the apostles concerning the kingdom, nor our Lord's reply to it. Indeed, he records nothing as having been said by them on that occasion. They appear to have been merely listeners; and if we may judge from the state of mind they were in at that time, we should not expect their thoughts would turn to that subject. Nor does the evangelist mention the cloud or the angels, or their address to the apostles; and yet he assures us, in the Acts (chap. i. 2), that he brought his Gospel down to the day in which the Lord (*ἀνελήφθη*) was taken up.

(4.) By the Gospel, it appears that the Lord lifted up His hands, and was in the act of blessing them, when He was separated from them (*διέστη απ' αὐτῶν*) (see Acts xxvii. 28) a little distance, and then ascended into heaven; nor does he say that the apostles saw Him as He ascended. In the Acts, where His final ascension is described, we are not informed that He pronounced His blessing upon them, but His last words were a repetition of the commission He had given them (John xx. 21), and thereupon He ascended visibly, while they gazed after Him with astonishment, never having seen Him depart from them in that way before. There are other differences in the two accounts, which we may hereafter notice.

(5.) Barnabas, the companion of Paul (whose character is described in Acts xiv. 4, 14, xi. 24), in his first epistle, which is undoubtedly genuine, has recorded in unequivocal language, his own belief upon this point, and without doubt the belief of the Churches in his day. In giving the reason why he and his fellow-Christians observed the eighth (Ezek. xliii. 27, that is the first) day of the week, he says, "that Jesus rose from the dead on that day, and on the same day, after He had appeared to the disciples, He ascended into heaven." *

* *Δια και ἀγομεν την ἡμεραν την ὀγδοην εἰς την εὐφροσυνην ἐν ᾗ και ὁ Ἰησους ἀνεστη ἐκ νεκρων και φανερωθεις ἀνέβη εἰς τους οὐρανους.*

Upon this passage Menardus says:—

"Hic videtur dicere Christum ascendisse in cœlum die Dominicâ, imo eodem die quo resurrexit, quod falsum est." And Hefele, in his edition of the Apostolical Father's notes, on this passage: "Nonne Barnabas Dominum die Dominicâ ad cœlos ascendisse contendit?" Our Lord's final ascension on the 40th day, occurred on the 5th day of the week (or Thursday) and of course the ascension which Barnabas refers to was different in two respects: it occurred on the 8th or 1st day of the week, and on the very day on which He arose from the dead. Menardus thinks—*quod falsum est*—he was mistaken in this; but it will be admitted, we presume, by all impartial persons, that Barnabas knew his own opinion, and also what was the common belief of the Christians in his day. The ancient Latin translation of this passage is: "Propter quod agimus diem octavum in lætationem, in quo et Jesus resurrexit a mortuis, et apparuit et ascendit in cœlos."

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His words are: "Therefore do we celebrate the eighth day with joy, because on that day Jesus both rose again from the dead, and having appeared, also ascended into heaven."

This is a very remarkable testimony to the belief of the Apostolic Churches. Barnabas was a contemporary with Luke, and both of them companions of Paul, and it is scarcely possible that either should be ignorant of the belief of the other upon this interesting question. This consideration is conclusive, if the genuineness of this epistle of Barnabas is well established.

(6.) Finally: the temple services appointed for this day confirm this conclusion. In 1 Cor. v. 7, the Apostle Paul denominates "Christ our Passover, sacrificed for us," and in 1 Cor. xv. 20, 23, he denominates Him the "first-fruits," and the first-fruits of them that slept. (See Rom. xi. 16.) In the former of these places he has allusion to such passages as Exod xii. 5, 46; Num. ix. 12; Ps. xxxiv. 20; Is. liii. 7. (See John i. 29; Eph. v. 2; 1 Pet. i. 19; Rev. v. 6, 12.) In the latter, he alludes to Lev. xxiii. 9–16 (with which compare Lev. xxii. 19, 20). These types were closely connected in design (or signification) and fulfilment. On the evening preceding the passover, it was the custom to go over the brook Kedron, and gather a sheaf of the first-fruits of the harvest and bring it to the priest as a wave-offering to the Lord. This sheaf "was laid up before the Lord until the morrow after the Sabbath," when it was brought forth and waved by the priest. At, or near the time, and near the place (it is probable), where this sheaf was gathered, our Lord was apprehended. It was laid up, according to the ordinance, and kept until the Sabbath was past; and on this day—the day of our Lord's resurrection—it had been brought forth and waved by the priests as an offering of the first-fruits in the temple, before the Lord. This sheaf, as we suppose, was typical of the risen body of the Lord Jesus, and waving it by the priest shadowed forth the presentation of the risen body of the Lord within the veil, in the upper sanctuary: by which he superseded and annulled the type which had been appointed to continue only until it should be thus fulfilled in his human person. If we reject this conclusion, we must allow a typical efficacy, or import, to the ceremonies and services performed in the temple on this day, (among which was the sacrificing of a lamb, Lev. xxiii. 12, as well as the offering of the sheaf of the first-fruits.) after the veil of the temple had been disparted, and the Levitical economy itself was done away.

Luke XXIV. 51–53.

"*And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven, and they worshipped him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.*"

And so it was that (*ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς*) while he was in the act of pronouncing his blessing upon them (*διέστη ἀπ' αὐτῶν*), he with-

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drew (a little space) from them (see Acts xxvii. 28), and after that was borne upward to heaven: which sight, and the other things they had seen and heard during that evening, so deeply impressed and convinced them of His Divine nature, that, before leaving the place where they then stood (προσκυνήσαντες) they offered unto Him Divine worship. (Luke iv. 8; Acts xxiv. 11; Heb. i. 6.) Thereupon they returned the same evening from Bethany to Jerusalem; and from that day onward they appeared publicly in the temple praising and blessing God.

Such appears to be the sense of these concluding verses. The evangelist is careful to say that the disciples returned from Bethany to Jerusalem *with great joy;* as if to contrast the state of mind in which the Lord left them, with the alarms, and sorrows, and fears, and doubts which had agitated and oppressed them during the day. How tranquilly and yet how confidently they afterwards spoke of the interview to Thomas! (John xx. 25.) They no longer sought concealment through fear—although they held their private assemblies (John xx. 26), perhaps in obedience to the Saviour's express command. They may have even anticipated His appearance among them again, and with that hope may have frequently convened in private. (Matt. xviii. 20.) Perhaps the evangelist had it also in view to record the fulfilment of our Lord's promise to the eleven when they were last assembled together. "Yet a little while," said He, "and ye shall not see me, and again a little while and ye shall see me, *because I go to the Father.*" (John xvi. 16.)

These words, in themselves very plain, were to them very obscure. (Ver. 17, 18.) This led Him to explain His meaning. "Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow *shall be turned into joy*" (ver. 20);—And ye now therefore have (*shall* have—see *Mill, N.T.*) sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh (no man *shall* take, *Mill, N.T.*) from you. We have seen how sorrowful the disciples were at the death of the Lord. (Mark xvi. 10; Luke xxiv. 17; John xx. 11.) But now their sorrow, as He predicted, was turned into joy. The Saviour's promise to them was now fulfilled. The fearful peril (John xvi. 21) and trial were past. Yet, if we notice carefully the words of the Saviour (John xvi. 16), their sorrow was to continue during His absence from them, and *until His return from the Father.* For the reason of His return to them was not that He was about to die, nor because His spirit was about to depart into the world of spirits, but because He was going to the Father—that is, was going to ascend *in His body* to the Father: after which they should see Him again. Thus understood, this passage confirms the interpretation before given of John xx. 17, and proves that our Lord, before He appeared to any of the disciples (except Mary Magdalene), had ascended to the Father. (See note on John xx. 17.)

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Reviews.

Christ and His Church in the Book of Psalms. By Rev. A. A. BONAR. London: J. Nisbet & Co. 1859.

THIS handsome octavo volume is the reprint of the valuable notes on the Psalms which have appeared in our Journal for some years past. We are glad to see them collected and published in the present form. We give the preface:—

"Few of the Books of Scripture are richer than the *Book of Psalms*, that '*Hymn-book for all times*,' as it has been called. 'There,' says Luther, 'you look right down into the heart of saints, and behold all manner of joys and joyous thoughts toward God and His love springing lustily into life! Again, you look into the heart of saints as into death and hell! How gloomy and dark their mournful visions of God.' Another has said, 'The Psalms teach me to prize a much tried life.' And Tholuck (who gives these quotations) remarks, 'Songs which, like the Psalms, have stood the test of three thousand years, contain a germ for eternity.'

"The Psalms are for all ages alike—not more for David than for us. Even as the cry, '*It is finished!*' though first heard by the ear of John and the women from Galilee, who stood at the cross, was not meant for them more truly than for us; so with the Psalms.

"The writers were prepared by God, through personal and public circumstances, for breathing forth appropriately the mind of Him who used them. *Irving*, in his preface to *Horne* on the Psalms, has spoken some most valuable truths on this subject. He remarks that the Psalms, like the prophetic writings, '*arose by the suggestion of some condition of the Church*, present in the days of the prophets, as the particular case. But passing beyond this in time, and passing beyond it in aggravation of every circumstance, they give as it were a consecutive glance of all the like cases and kindred passages in the history of the Church, and bring out the general law of God's providence and grace in the present, and in all the future parallel cases.' The Psalmist however, was not to be an automaton, nor his readers mere lookers-on or listeners to what the automaton gives forth. '*Therefore, God moulded His man to His purpose, and cast him into the conditions that suited His ends.* And still he was a man, acted on by course of nature, and manifest to the people as a fellow man, through whom, indeed, they heard soul-stirring truths, uttered with ear-piercing words, but suited to their case, and thrust in their way, and spoken to their feelings, and pressed on their consciences, and riveted there by the most mighty sanctions of life and death, present and eternal.' 'And as THE WORD which was in the beginning took not voice, nor intelligence, but flesh, human flesh, and the fulness of the Godhead was manifested bodily; so when that same Word came to the fathers by the prophets, and discovered a part of His fulness, it was through their flesh, or their humanity—that is, through their present condition of spirit, and mind, and body, and outward estate.'

"It was for this end that God led David the round of all human conditions, that he might catch the spirit proper to every one, and utter it according to the truth. 'He allowed him not to curtail his being by treading the round of one function; but by a variety of functions he cultivated his whole being, and filled his soul with wisdom and feeling. He found him objects of every affection. He brought him up in the sheep-pastures, that the groundwork of his character might be laid through simple and universal forms of feeling. He

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took him to the camp, that he might be filled with nobleness of soul and ideas of glory. He placed him in the palace, that he might be filled with ideas of majesty and sovereign might. He carried him to the wilderness and placed him in solitudes, that his soul might dwell alone in the sublime conception of God and his mighty works. And he kept him there for long years, with only one step between him and death, that he might be well schooled to trust and depend upon the providence of God. And in none of these various conditions and vocations of life did He take from him His Holy Spirit. *His trials were but the tuning of the instrument with which the Spirit might express the various melodies which He designed to utter by him for the consolation and edification of spiritual men.* John the Baptist, having to be used for rough work, was trained in the desert. . . . . Every one hath been *disciplined by the providence of God,* as well as *furnished in the fountains of his being,* for that particular work for which the Spirit of God designed him.'

"The literal and historical sense is in the highest degree profitable; as Calvin, and Venema, and Matthew Henry, and others, have shewn. But our principle is, that having once found the literal sense, the exact meaning of the terms, and the primary application of the Psalm, we are then to ask what the Holy Spirit intended to teach in all ages by this formula. Bishop Horne speaks of such study as being like a traveller's ascent to an eminence, 'neither unfruitful nor unpleasant,' whence he gets an extensive prospect lying beyond, and stretching away to the far distance. Bishop Horsley quotes 2 Sam. xxiii. 3, '*The Spirit of Jehovah spake by me, and His word was in my tongue*'—and adds, 'If David be allowed to have had any knowledge of the true subject of his own compositions, that subject was nothing in his own life, but something put into his mind by the Holy Spirit of God.' This is so far true; but at the same time let us hold (as stated above) that what the Spirit put into David's mind, or the mind of any other writer, was done not abruptly, but in connexion with the writer's position. Even as our Lord's sayings for all ages were not uttered at random in any circumstances, but were always connected naturally with some present passing event or incident. 'Jesus *answered* and said,' is true of them all: he strung his pearls on the thread of passing occurrences or conversations. And even so is it with the Psalms. They take their rise in things local and temporary, but they pass onward from the present into the ages to come.

"Now, in the early ages, men full of the thoughts of Christ could never read the Psalms without being reminded of their Lord. They probably had no system or fixed theory as to all the Psalms referring to Christ; but still, unthinkingly we might say, they found their thoughts wandering to their Lord, as the one Person in whom these breathings, these praises, these desires, these hopes, these deep feelings, found their only true and full realisation. Hence Augustine (Ps. lviii.) said to his hearers, as he expounded to them this book, that 'the voice of Christ and His Church was well-nigh the only voice to be heard in the Psalms'—'*Vix est ut in Psalmis inveniamus vocem nisi Christi et Ecclesiæ;*' and on another occasion (Ps. xliii.), 'Everywhere diffused throughout is that man whose Head is above, and whose members are below. We ought to recognise His voice in all the Psalms, either waking up the psaltery or uttering the deep groan—rejoicing in hope, or heaving sighs over present realities.' Tertullian (quoted by Horne) says, 'Omnes pocne Psalmi Christi personam sustinent.'

"We set out with laying down no other principle of interpretation in regard to the speakers in these sacred songs, than this one,—viz., we must consider this book as '*not of private interpretation.*' (2 Pet. i. 20.) Its utterances did not originate with the authors themselves. It is one of those writings which 'holy men of God spake as they were moved by the Holy Ghost;' and therefore it is decidedly erroneous to suppose, that because David, or any other, was the author, that therefore nothing is spoken of, or sung, but

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matters in which they were mainly or primarily concerned. *'Not unto themselves, but unto us they did minister'* (1 Pet. i. 12), is true here also. We cannot err far, therefore, if with Amyrauld we keep 'our left eye on David, while we have our right eye full on Christ.' In some instances, *the Head exclusively* speaks, or is spoken of; and in a few others *the Members alone;* but generally, the strain is such in feeling and matter, that the Head and Members together can use the harp and utter the song. And so important are these holy songs, that nearly fifty of them are referred to in the New Testament, and applied to Christ.

"Hengstenberg has evidently felt, in spite of his dread of admitting Messiah into the Psalms too often, that *one individual* was very generally present to the writer's mind. He is constrained to admit that reference is made to some *ideal* perfect one, or some *ideal* righteous one, who is the standard. Unwittingly he thus grants the fact, that none can read those songs of Zion without being led to think upon some one individual as the ever-recurring theme. And as the Scriptures do not speak in the style of philosophy, we may safely say that the reference in all these cases is not to any abstract *ideal* person, but to the real *Living One*, in whom all perfections meet, and against whom all the plots and malice of hell have ever been directed—*Messiah, the Righteous One.*

"There is in almost every one of all these Psalms something that fitted them for the use of the past generations of the Church, and something that fits them admirably for the use of the Church now; while also there is diffused throughout a hint for the future. There is, we might say, a *past*, a *present*, and a *future* element. Few of them can be said to have no prophetic reference, no reference to generations or events yet to arise,—a circumstance that gives them a claim upon the careful study of every one who searches into the prophetic records, in addition to the manifold other claims which they possess.

"The substance of these Notes (for they are no more than notes) appeared originally in the *Quarterly Journal of Prophecy.* They are meant to help those who delight to search the Scriptures. There are also gleanings from many fields here and there presented to the reader; for the author has consulted writers on the Psalms of all different shades of opinion, even where he simply states the conclusion at which he has arrived as to the true sense of the passage."

The Book of Revelation, Translated from the Ancient Greek Text. By S. P. Tregelles, LL.D. London: S. Bagster & Sons.

This is a new edition of a work published in 1848; substantially the same as its predecessor, yet not without revision and improvement. It is a most valuable help to the prophetic student, whether he be a Greek scholar or not. At the close, Dr Tregelles gives a notice of a new Palimpsest Manuscript, hitherto unknown, or at least unused. Part of this description of the Codex Zacynthius we give:—

"On the 11th of August 1858, I received a letter from Dr Paul de Lagarde of Berlin, informing me that a Palimpsest MS., hitherto unused, containing a considerable portion of St Luke's Gospel, with a catena, was in the library of the British and Foreign Bible Society.

"After a little more correspondence with Dr de Lagarde, and with the officers of the institution, I went to London, and inspected the MS., which is noted in the catalogue, and on the back, '24, *Greek Evangelisterium. Parchment*' (regard being had in this to the *later writing only*). It had been (I found) brought to Dr de Lagarde's notice by Mr Knolleke, one of the foreign

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secretaries of the society. Even on a cursory examination, the value of the MS. appeared to be great; but as in many parts it was illegible, except in a very good light, and as it would take a considerable time to decipher the Biblical portion, I made application to the committee, through the Rev. John Mee, one of the secretaries, for permission to use the MS. at my own abode. This was kindly granted me, and thus I have been able to collate the MS., and to prepare the portion containing the text of St Luke for publication, with a facsimile of the entire page, text, and catena.

"The book in its present form is of a quarto or small folio size (the leaves measure 11 by 7 inches), and consists of 176 folios (to which I have affixed *Arabic* numbers, as there was previously no pagination), folded in twenty-two quires, each of which is marked in Greek numerals, on the upper corner of the first page. The latter writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The vellum is generally coarse, and a few of the leaves are torn.

"In the beginning there is a piece of paper stuck inside the cover, with this writing, Μνημόσυνον σεβάσματος τοῦ Ἱππέος Ἀντωνίου Κόμητος. 1820. (*sic.*) Then, below in pencil, '*Il Principe Comuto, Zante.*' Then in ink, '*Presented by General Macaulay, November* 6, 1821.' This MS. seems, therefore, to have been given, in 1820, to the late General Macaulay (younger brother of the late Zıchary Macaulay), when he visited Zante to investigate the condition of slavery in that and other of the Greek islands, and to have been transferred by him in the following year to its present possessors. There is, I suppose, no trace of its history prior to its having been then in Zante.

"The older writing must have been part of a volume of large folio size (14 by 11 inches); for the leaves are now folded across, the later writing running the other way: it consists of eighty-six leaves, and three half leaves, two of which are *sewn together* to make part of one of the modern quires, and one folio of the later writing (173) is supplied by paper. These leaves are of course now intermixed; but for convenience' sake, if ever the book is bound with reference to the ancient writing, I have marked the folios *with Roman numerals* from i. to lxxxix. Folio i. begins with (apparently) part of a prologue to the catena, accompanying the text, Χρήδετὸν ἐντύγχανοντα τῆδε . . . . ending in line 21, ταvοηματαa. The verse of that leaf, and folio ii., contain the κεφάλαια of St Luke's Gospel. The TEXT of large portions of St Luke, from the beginning of the Gospel to chap. xi. 33, is accompanied by *large* patristic extracts, occupying often the greater part, and at times the whole of the page. The *text* is in round, full, well-formed uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the catena of the same age has the round letters (ΘΘΟC) so *cramped* as to make me believe that it belongs to the *eighth* century."

We also give part of the brief preface which introduces this new edition:—

"The translation of the Revelation now given is substantially the same as before: indeed the variations are merely verbal corrections occasionally introduced. I am quite aware of the difficulty, and in some measure, at least, of the responsibility involved in the translation of Holy Scripture: my object was to exhibit in English a corrected text of the Apocalypse as to its *readings;* any correction of *rendering* only flowed out of this object. Now to translate Holy Scripture aright, a true knowledge is needed of the original tongue—of that into which the version is made—and some apprehension at least (for who could be said to possess this fully?) of the truths set forth therein. Now a difficulty which continually presents itself is the want, on the part even of excellent scholars, of knowing how they ought fitly to express in English those shades of thought which they know to be conveyed by the original. Often in seeking to bring these things very fully out in English,

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they fail in the idiomatic use of their own tongue, and also in the object which they had themselves specially proposed. I believe that all translation will be necessarily imperfect, and that God never intended that his Church should be independent of the inspired original. All translation must leave some shades of thought to be expressed rather by the *viva voce* teacher, than to be stated in the translated sentence. Let the English approximate towards the full force of the original as far as it may, enough will still remain rather indicated than stated. No engraving can set forth all that is seen in the painting: the *colouring* is not reproduced, however much it may be indicated by the *tone.*

"It seems to me sometimes, when the translation of passages is under discussion, that those who say most on the subject often shew the least acquaintance with the real force and grammatical bearing of that which is to be rendered. At other times, they seem not to know the force of words in English, and thus they object to that which is correct, simply because it *really* is correct, though *they* cannot perceive it: indeed it appears as if the same English sentence, or part of a verb, conveys different ideas to different minds, so that what they require to learn is *their own language.* In our English New Testament it is well known that Greek perfects and aorists are often rendered alike; as if the difference of thought, which is most marked in the original, ought not to be preserved. "The Lord *gave,* and the Lord *hath taken* away," is a sentence shewing the *English* difference of meaning well: "gave" is simply the past act: "hath taken away" is the true perfect: the act which has an abiding effect—the result of which remains.

"In endeavouring always fully to render the PERFECT *as such,* I was quite aware what its force is, and how it ought to be *rightly* expressed: the little apprehension that exists on the subject has been shewn by the objections which have been made to this—as if, in fact, I had intended to exclude, what I was most careful not to exclude, but to express, the abiding effect of the past act. Had my translation been criticised on the ground that the aorist was sometimes rendered as the perfect, there would have been more just ground of complaint; but of this nothing was said. All ambiguity as to the two tenses I have *now* sought to avoid. The *Latin* having but one tense for the two in Greek, has some effect on the minds of those who apply the previously acquired knowledge of the one tongue to the forms of the other; and this seems to have led to an indifference in the usage of the English forms in translation, although they really are quite distinct. Those who wish frequently to translate Greek perfects by English *presents,* may include *one part* of the meaning, but they thoroughly exclude the *full force.* 'By grace ye have been saved,' ἐστε σεσωσμένοι (Eph. ii. 8); here 'are saved' would only express *one part* of the truth; whereas the notion to be included is, 'ye were saved, and are so still.' But I repeat that I believe that the objections to the full expression of the force of the Greek perfect spring from a defective apprehension of the force of the Greek and English languages.

"Though I do not enter at all into the exposition of this book, I may mention that the leading schemes of apocalyptic interpretation are *four*:—1st. The *preteritist,* regarding the book as having to do with events long past: most who thus regard this book assume that its date is very early; and they see the destruction of Jerusalem as the great event to which it leads.

"2d. The *continuous.* On this scheme the book is a progressive history; divided, according to some, into *parallel* narrations; but being, according to others, altogether consecutive. Those who thus regard the book adopt the canon that, in prophetic language, a day stands for a *year.*

"3d. The *simple futurist.* On this scheme, 'the things which are,' relate to the actual time of the apostle; while 'the things which shall be hereafter,' relate to what introduced the coming of Christ (especially in a period of

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1260 days), so that *this* portion of the book is regarded as future, and, of course, all that issues out of it.

"4th. The *extreme futurist.* According to this scheme, the whole of the Revelation is future. The seven churches are regarded as seven churches of *Jews,* to be formed after the *first resurrection,* and to them the instruction was to be given: and then in quick succession follow the other events that are mentioned.

"Of these four schemes, the preteritist and the continuous agree in regarding the book as a relation of successive events from the time when it was given; but they differ as to the *terminus ad quem.* Some who expound on the *continuous* scheme, believe that the book teaches a *literal* 'first resurrection,' while others do not.

"The *simple futurist* view *divides* the book, and supposes (like Irenæus and Hippolytus) an interval of unmarked length between two parts. This is avoided by the *extreme futurists,* who carry on 'the things that are' to a time when the present Church, gathered of Jews and Gentiles, shall no longer be on the earth, being (it has been said) made partakers of a first resurrection, anterior to *the* first resurrection of chap. xx.

"If students of the Word of God have found (as I have reason to believe has been the case) this translation of use to them, I have cause to be thankful: and I may express my desire that it may still lead some more closely to examine those things which the Spirit of God has caused by His inspiration to be written for our learning."

Revival Lessons. By J. W. ALEXANDER, D.D., New York. Edinburgh: A. Strahan & Co. 1859.

THE students of prophecy are not indifferent to the progress of the work of God in the earth. Nay, if they are true students of the Word, they will be more deeply concerned about this than others, for their desire is to read the unfolding of God's purpose of grace in this present dispensation, as well as to be found watching for the appearing of their Lord from heaven. Though we might except against particular expressions in this little volume, we like it as a whole, and give our readers the following specimen of it:—

COMPEL THEM TO COME IN.

"The worst and vilest may be saved. Mighty awakenings do not stop short of the leprous and abandoned sinner. When the Master of the house was angry, because all his invited guests began to make excuse, and refused to come to the Great Supper, though all things were ready, he thus gave orders to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' As this was not enough, he gave a second order, 'Go out into the highways and hedges, and COMPEL THEM TO COME IN, that my house may be filled.' Who are these but the extremest outcast sinners? Such abound in our city, and perish for want of Christ.

"There is in grace a wonderful power of growth, which, under God, is our hope in regard to society. It is salt, it is leaven, it is seed, it is light; these are scriptural figures, all importing diffusion. In revivals of religion we observe this very remarkably exemplified. From one individual, we see the spark kindling upon a whole family, and from one family reaching a church or neighbourhood. But what we desire to witness, and what we should pray for, is, that Christianity in its vital power should reach far and deeply into

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the worst layers of society. O brethren! what must become of these self-destroying masses, unless they receive the truth?

"When the Lord Jesus was engaged in His ministry on earth, He did not limit His regards to those who call themselves the better classes. 'The common people heard Him gladly.' Remark was often made upon His tolerance of the wicked: 'This man receiveth sinners and eateth with them.' He was a 'friend of publicans and sinners.' Of the multitudes who went out after Him, thousands were doubtless poor, and thousands were blind and vicious. Sons of affliction and daughters of infamy heard His gracious words. People of this sort have not only sense of misery but consciousness of guilt. They are often stung and lashed by remorse. In a sort of desperation they sometimes cry to God. They are frequently more ready to be impressed by the glad tidings than church-going formalists. Jesus spake to their hearts, and His gospel is still suited to such. In the great awakenings under Wesley and Whitefield, there was nothing more remarkable than the degree in which the gospel was carried home with power to the souls of the very lowest. 'My rule,' said John Wesley, 'is to go not only to those who need me, but to those who need me most.' The wretchedness which drove people to Christ was not altogether spiritual in the first instance, though in the Divine providence it had spiritual consequences. He who came for loaves and fishes found the bread of life; she who brought her vessel to the well of Sychar, received living water. So now, the sullen anguish of poverty, discontent, and disease, in cellars, garrets, and over-crowded and pestilential tenements, engenders longings which only the gospel can gratify. Alas! alas! how slender are the means as yet employed for carrying the gospel to these extreme points! Yet to these very points the gospel may be carried with the best hopes of success. It were a dangerous error to presume that the inmates even of the odious resorts noted and watched by the police, are necessarily devoid of thoughts about religion, and gnawing though vague consciousness of sin. Could we unroof dense portions of this great city, and look into the dens of drink, and play, and debauchery, we should behold the undeniable signs of wounded spirits, without hope, without God. The gospel is made for such, and has saved such. Amidst the reiterated and increasing prayers which go up for the outpouring of the Spirit, surely there ought to be importunate supplication for influences to penetrate these lowest strata. Awakening is incomplete unless it go deeper, far deeper down, than our well-dressed throngs. Blessed be God, that these have the privilege; but oh! we crave it for the abject and abandoned. Nor will the victorious progress be complete till it reach the felon, the drunkard, and the 'strange woman.' In regard to these dangerous and desperate classes, a voice seems to issue from the holy place, 'Whom shall we send, and who will go for us?'

"Although places of instruction and worship are greatly needed for the miserable and vicious, and although all wealthy Christians should feel guilty until such be established, it is not enough to provide these means. Experience proves that good houses may remain empty, and able preachers unheard. We need a shock, to rouse these benumbed souls; an impulse, to urge them toward inquiry; a mighty drawing, to bring them to the Word. Their chief want is that of interest, awakening, motive; something to make them go to church, and care for their own souls. Popular reformations, under the truth, have this effect in some measure. Indeed we can think of nothing more likely to compel the attention of base, violent, and blasphemous men and women, than a mighty tide of revival, pressing its repeated waves into their miserable homes and hearts. Bad influences are propagated thus, why not good influences? All through the electric circle of a certain class, one hour will suffice to thrill the morbid, passionate excitement of a prize-fight, a murder, or a rising mob; why should not the same human conductors bear such impulses as have driven multitudes to hear a Luther, or a Whitefield?

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Would to God that we could see the day in which the messages of salvation and the meeting for prayer should be crowded by the very class who now fill drinking-shops, dance-houses, caverns of lawless pleasure, and jails! Nothing will effect this, but great unexampled awakening; and for this we are to pray. If we carefully read what our blessed Lord spake in parable concerning the two sons, we shall see that these are the people who not only need the truth, but who are accessible to its power. 'Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.'

"When in so remarkable a manner God is displaying His readiness to convert great numbers to Himself, all who fear His name and love the souls of men, ought to be prostrate before Him, in beseeching cries, that He would vouchsafe to urge the work of grace more widely and profoundly through the depraved multitude. As certainly as faith and love beget prayer, so certainly will prayer beget action; and means will be used to evangelise the lowest and vilest. Means are already attempted, but they will be better sustained. The blind and vicious, from whose ranks the levies are made for riots and prisons, will not flock to the preached word, until some fresh and irresistible influence, affecting the whole population, find its way to the very scenes of their nocturnal orgies. Prayer for such an influence is clearly laid before us as a duty. While we pray we must work. These children of the wicked one will not come to the light; it must be carried to them. By territorial division, by cantons of labour not too large to be manageable, by turning on a force of godly men and women large enough to visit with frequency, by making the effort in concert and exhaustively, so as to leave no nook or corner untouched, and by giving to the miserable some tidings of that rich gospel feast which awaits their acceptance, we shall instrumentally 'compel them to come in.'

"Unbelief as to the power and willingness of God to do this, is at the bottom of all our neglect and wrong action in this matter. If for a moment we fancy such an event as the conversion of our degraded and dangerous classes, the incredulous principle replies, 'Behold, if the Lord would make windows in heaven, might this thing be?' An awakening which should shake the dry bones in all the lowest populations, rousing them from filth and drunkenness, and raising up an exceeding great army to fight the good fight of faith, is more than we dare ask of God. And yet, brethren, it is not more than we may reasonably expect on scriptural grounds, nor more than the eyes of the Church shall joyfully see, in the day when, by the Spirit, she shall rise to the height of faith and entreaty. Such a glory will be like that in respect to which the Lord comforts Zion in prediction, 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth.'"

American Revivals: The Recent Great Religious Awakening in America. By the Rev. J. G. Lorimer, D.D. Glasgow and London: W. R. M'Phun. 1859.

This is not an American but an English work, though upon an American subject. We have seen as yet only six numbers of it; but they are excellent, worthy of a wide circulation. The gathering in of the elect before the great and terrible day of the Lord is one of the signs of the times. We quote part of the fifth chapter, on the "Fruits of the Revival:"—

"Turning now to the fruits, the question naturally arises, What is the moral and religious result of all the movement which has been described; or

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is there any result? It has been so recent that it would not be wonderful there should as yet be little to relate. At the same time there is much good which is inseparable from such a work at all. The very holding of large religious meetings for prayer is a blessing. It is impossible to believe they can be altogether permanently fruitless. The coming together of so many Christians is itself an advantage; and this is not confined to the United States. Christians in other lands have been brought together by the interest created by the American work. It has proved a bridge of communication. There have been many prayer-meetings assembled in Britain and the Continent, and even distant India, and at foreign mission stations, and more largely attended than usual, to hear of the work in America—to speed it on with the prayers of the faithful, and to supplicate a similar blessing on their own borders. Is it possible to suppose that all this is vain and useless? The very directing of the mind of the Christian Church to the subject of revival is a blessing. The conversation, and discussion, and preaching on the subject in the light of Scripture, and history, and experience thus called forth, are all well fitted to instruct and arouse. Grand doctrines, which have been long slumbering in the Bible or ecclesiastical history, need from time to time to be brought forward and discussed anew. Principles illustrated by events, acquire a fresh interest, and make a new impression—they become living. It cannot be questioned that in this way the American revival has done great good both here and at a distance. Though not a single case of positive spiritual conversion could as yet be appealed to, no intelligent and Christian man could doubt the benefit. It is, however, matter of great gratitude to God, and of much encouragement to the friends of revival for the future, that already there has been a large measure of gratifying fruit full of promise for the days to come.

"1. There have been spiritual refreshment, joy, and strength to the people of God. Though there had been nothing else, this would have been ample compensation for all the time and labour spent in the movement. The faithful needed to be aroused and animated in good works, and they have been stimulated beyond any former precedent to their own spiritual progress as well as joy. The vast assemblages of Christians of different evangelical denominations (Christians who never met before)—the deep solemnity of the meetings—the felt presence of the unseen Spirit—the sentiments of sympathy, love, and brotherly union called forth and expressed—the conviction of their common faith and hope—the wonderful harmony of the truth professed—these and similar things could not fail to be strengthening and consoling to the children of God. Accordingly many felt as in a new world of joy and elevation. Surely they would come forth from such meetings stronger than before for duty, and labour, and endurance—more consecrated and resolved for God, prepared better to act, even in their denominational capacity, as different regiments of one army under the great common Commander. Accordingly such has been the case. The revival has begun with the house of God. Multitudes of American Christians are now feeling and acting towards one another, individually and denominationally, as they never did before—in a manner more worthy of the name they bear, glorifying to their Master, and well fitted to impress, if not overawe the world of gaiety and ungodliness around. All men feel that a new vision of discovery has come over the American Churches; that the revival has attained what was probably unattainable by any slighter means.

"This is a matter of vast importance—the quickening refreshment and invigoration of the existing Churches of Christ. When we think of the Church, we are ready to look first and mainly to the additions—to the conversion of souls—and no doubt this is supreme, but only subordinate to it are the joy, spirituality, and strength of believers. It is through them, under God, that the conversion of sinners is to be accom-

plished: the revived and refreshed Church acts with new power on the world. Now there has been much of this in the present American revival. The oldest and most experienced Christians are confessing to a happiness and a strength which they never knew before. Backsliders are recovered, the downcast made glad, and the Church generally is rising in power. She is conscious of fresh life and energy, and the consciousness is peculiarly appropriate as to time. The age is eminently social. It is the age of great cities, and the application of Christianity to difficult social problems, which need the cordial co-operation of all evangelical denominations. How interesting, in this prospect, the uniting influence of the American awakening, and that such cities as New York and Philadelphia should be peculiarly its scenes.

"2. But there is much more than this. It cannot be doubted that, in connexion with the revival and its meetings, there have been multitudes of true conversions to God. One would like time to test the saving reality of what, in so many cases, has been sudden. The application of scriptural tests of character implies and demands a measure of time. Hasty conclusions are not really honouring to a true revival. They are dangerous, and to be deprecated; but who can question that numbers of all classes, ages, and former character, are making, so far as matters have gone, a consistent profession of Christianity? They have been awoke by the solemnity, prayers, and addresses of the meetings, or the expostulations of those who have come forth as friends from them; they have been pierced with deep convictions of sin and danger; have seen the state of ruin in which they are involved as transgressors; have at length seen the glory of the gospel scheme; been persuaded and enabled to surrender themselves into the hands of the Lord Jesus, and to receive salvation through His blood. Blended with deep contrition for sin, there has been, in very many cases, an early attainment of peace, and joy, and good hope through grace. No sooner, too, have they been enabled to make a public profession of Christ, by standing up for Him, than they have gone forth to instruct, warn, and beseech others—relatives, acquaintances, and friends—to bring them to the same Saviour. This has been eminently characteristic of the movement. As a matter of course, the first thing a newly-converted one has done has been to recommend Christ to others. The fruit of this has been a great and rapid extension of the work of conversion. The stillness and awe of the great meeting, and the striking character of the requests for prayer and thanksgivings for the answers to prayer, have added much to the force of the movement. Multitudes have been brought immediately in contact with the question of personal salvation; they could not avoid it if they wished; it was placed in the most direct and affecting form. The result of the whole, meanwhile, has been innumerable conversions, and very many of them of the most remarkable and arousing kind. The most hopeless and unlikely have professed conversion. The old and the young, the educated and the ignorant, the sceptical and the superstitious, those unsound in the faith and those who, for half a life-time, had made a barren profession of the truth, the careless and the anxious,—sailors, firemen, the inhabitants of prisons, fallen women, gamblers, pugilists, Jews, Roman Catholics, Socinians, all—all have been swept into the current—the first men in point of position and the poorest beggars alike. If any one had selected beforehand the most improbable to be affected, the event shewed that these were the very parties whom the Spirit had chosen as the trophies of His grace.

"It is impossible to believe that such a movement, embracing such numbers and opposite natural characters, is all a delusion. It would be contrary to the laws of the human mind and of evidence. No philosophy but that of evangelical religion can explain it.

"In making this general statement, I do not, of course, mean to be held as receiving all that is reported as genuine. No doubt there are many cases,

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which have been hastily reported, which will not stand the test of time. The parties have been carried along in the prevailing stream, or anxious friends have put them down as Christians. They may live to laugh at the profession which they are now making. It would be contrary to the experience of all former revivals if there were not a considerable amount of the spurious. We have no reason to believe that every professed case of conversion, even in apostolic times, was a true one. We know the reverse. But who can doubt that a very large amount of the present profession is genuine? It is so extensive, that though a great number were to fail, it would still leave a vast accession to the ranks of true Christianity. The very prevalence of the religious spirit and sympathy which has led many to profess, who should not have made a profession, is a proof of the strength of the movement. The character of the revival has been favourable to genuine conversion. It has been free from terrific denunciation and artificial appliances, which are deceptive,—and those who have witnessed to its soundness are unexceptional. Experienced men who were engaged in former revivals,—judicious, sober-minded Christians,—all orthodox denominations,—Church courts of regular organisation, and in the habit of annually reviewing the state of religion within their bounds,—have testified to the work as of God. Nor should it be overlooked that intelligent Christian men, office-bearers and others of the Church from this country, have visited the United States, and, after examination and a delightful experience of benefits, have borne their testimony to the divinity of the same work."

Eternal Truth; or, Vague and Vital Christianity. By the Rev. George Morris. London: Seeley, Jackson, & Halliday. 1858.

There is great freshness about this volume, as about the author's previous ones—much to make the reader awake and think. It is likely to be a useful work. We extract Mr Morris' statement as to the resurrection:—

"One of the most important branches of this doctrine is the personal identity of the resurrection body.

"This is a prime element in the believer's comfort and joy in the doctrine *now,* and will constitute the main element in the Lord's glory in His resurrection work; and *therefore,* as well as from association, of the believer's happiness in the resurrection state. And upon an equal principle of righteousness in retribution, it is as necessary in the resurrection of the wicked that there should be personal identity. With what compassion ought we not to look upon the sinning bodies of the unconverted, while we contemplate and perhaps address ourselves to the unrenewed mind within, when we know, as we assuredly do, that if death find them as now *we* find them, those very bodies will be raised and constituted immortal alike in sin and torment. But, on the other hand, the joy of the saints in their resurrection bodies, how unspeakable? Let any believer try to contemplate it in his own expected case, expected by reason of the hope that maketh not ashamed. This body of transcendent light, of unlimited faculties, alike of serving and enjoying God, of perfect purity, of glorious form and beauty, in a word, essentially like to Christ's own glorious body, capable of living in the very presence of His glory, and destined to live ever in it with exceeding joy, is the very body in which I suffered, in which I both sinned and overcame sin by the blood of the Lamb, in which I wearied, and wept, and prayed.

"The transfiguration of our Lord furnishes striking evidence of the personal identity of the resurrection body; inasmuch as the three disciples knew that the two men who appeared with Jesus were, not the spirits of Moses and Elias in some form, but the very men, Moses and Elias. In the Epistle to the

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Philippians (chap. iii. 21), St Paul bears testimony that the resurrection body is to be the very body of our humiliation, *fashioned* like unto Christ's glorious body. Again, in the 15th of the 1st Epistle to the Corinthians, in the continuance of the argument from nature, we are told that the resurrection body is previously sown in corruption, sown in dishonour, sown in weakness, sown a natural body; and *that* body which is thus sown is raised in incorruption, in glory, in power, and a spiritual body. While the great distinction of the last Adam from the first is, that He is made 'a quickening spirit.'

"Nor is the testimony of Scripture less strong upon the subject of this identity, where the fact of that identity becomes so terrible. In the case of the wicked, we are told in Daniel (chap. xii. 2), of the awaking of those that sleep in the dust of the earth, that 'some' shall awake 'to shame and everlasting contempt.' In Mark (chap. ix. 42), the Lord admonishes men rather to enter into life maimed, than, having two hands, or two feet, or two eyes, be 'cast into hell, into the fire that never shall be quenched.' In Luke (chap. xvi. 24), Jesus supposes Abraham to be speaking these words to one in torment, 'Now *thou* art tormented,' *i.e.*, '*thou, the man Dives.*' And lastly, the Lord's own charge to us (John v. 28, 29), a charge which declares the universality of the resurrection, no less than the personal identity of the raised: 'The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' And Paul could appeal even to the acknowledged creed of his enemies, that 'there shall be a resurrection of the dead, both of the just and unjust.' (Acts xxiv. 15.) The Lord tells us also by him, that we shall every one receive in the body the things done in the body, whether good or bad, as distinguishing between the sainted and the carnal dead.

"Nor must we fail to notice how grand and marked is the Scripture record of what will be the resurrection act. 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.' (1 Thess. iv. 16, 17.) Well, indeed, may we, as the Lord's waiting people—waiting for Him, who is our life, to appear—'comfort one another with these words.' We might fitly enough find a daily song of triumph in these words of Job: 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in *my flesh* shall I *see* God, whom I shall see for myself, and mine eyes shall behold, and not another.' How tremendous are *the issues* of this present feeble, short, uncertain life, when we recollect that to every one of us, and of ours, it will be either the realisation of these records of Paul and Job, or of the 8th verse of the 21st chapter of Revelation, 'The unbelieving . . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death!'

"But the very highest point we can contemplate in this doctrine, is that which embodies and vitalises it to our hope, and therein comes to us as a sure pledge of the glorious and joyful resurrection of the saints, and stands in relation to them as the first-fruits from the dead, even the resurrection of our Lord Jesus Christ.

"No confidence can be greater than that which is supplied by the fact, that the resurrection of Christ stands in precisely the same relation to the *bodies* of His people that it does to the whole plan of salvation. By being made partakers of the Divine nature in Christ, we become heirs of the human nature in Christ also, which is, truly, our own nature made holy and glorious. The whole depths of this deep subject are sounded in those few words: 'But now is Christ risen from the dead, and *become the first-fruits of them that*

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slept.' (1 Cor. xv. 20.) And inasmuch as (to quote 2 Cor. iv. 11) 'we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh,' so is it true that we who live shall be wholly delivered from death for Jesus' sake, that the life also of Jesus may be made manifest in our immortalised flesh, *i. e.*, our resurrection body.

"These thoughts open the way for a closing word relative to the place and power which this doctrine ought to have in the believer's life.

"And here we may at once propound a safe, an accurate, a thoroughly incontrovertible rule, whether as applied to this subject or any other, lying within the bounds of that 'hope which maketh not ashamed.' And it is, that this doctrine should have the same relative place and power in our life as believers, which God has assigned it in His revealed counsel. Just what He hath made it in His plan of our salvation, should we seek to have it made, by the Holy Spirit, in our believing life. And, to transfer the illustration from the 'theme' to the 'person,' we may say, What His own coming resurrection was to our Lord in His daily trial and final suffering, should our coming resurrection be to us in our daily conflict and special seasons of tribulation. Further, What His own coming resurrection was to our Lord in reference to His inestimable love to us as His people, should our coming resurrection be to us in reference to our engrossing sympathy with His glory.

"It is justly to be regretted that the *proportion*, or analogy of the faith, has not a truer reflection in our inward experience and outward exhibition of the Divine life; and that we do not seek at once to regulate and develop our spiritual sympathy in harmony with the proportions of the revealed counsel of our God. There would be in such an aim nothing to trench upon the sovereignty of the Holy Spirit's teaching, in respect of what things He may please specially to reveal to us, while it would serve to give consistency, compass, solidity, and elevation to our spiritual feelings, by establishing a detailed harmony between our secret experience and the written Word; while we should be saved from that partial and exclusive character of spiritual experience which arises far less from a really vivid apprehension of some particular truths, than from a habitual neglect of others.

"May we have grace so to live in the whole of the truth of our covenant and Triune Jehovah, as fully to apprehend and honour this great and blessed hope of having part in the first resurrection—a hope all the more vast, purifying, and elevating, that it is in point of time and manner of being effected, directly and absolutely identified with 'the glorious appearing of the great God and our Saviour Jesus Christ!'"

The Power of Prayer, Illustrated in the Wonderful Displays of Divine Grace, &c. By S. J. Prime, D.D. London: Sampson Low, Son, & Co. 1859.

This is a reprint of an American work, full of most striking details as to the great revival. We extract a page or two:—

"That God can and will hear the earnest prayer of one in distress, I have been assured by many. I will state one case. More than a quarter of a century ago, I went by invitation to bury an old lady on a Virginia plantation. Riding in front of the hearse towards the family burying-ground, I came to a place where, in the stubble-field, it was necessary I should have a guide. Accordingly, the son-in-law of the deceased came forward and rode with me. From him and others, then and afterwards, I learned that he had been born of respectable parents, had had a good education, had been made

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a teller in a bank, had fallen into habits of intemperance, which greatly grieved all around him; that his ruin had proceeded so far, that when awakening on a Monday morning from a revelry of thirty-six hours, he has seen all nature look fair and gay, and it overwhelmed him with sadness; but that when a thunder-storm has arisen, he felt it so in unison with his horrible state of mind, that he said he could have shouted and clapped his hands had he seen the earth wrapped in a sheet of fire. Nay, more; he promised in the most solemn way that he would reform, but he broke his word. He even took a solemn oath that he would desist from his vice, but he foreswore himself. He was now so far gone, that he had to drink a pint of brandy before he could write up his books in the bank. At length he attempted suicide, but his stomach was so diseased that it rejected the laudanum. He now felt himself disgraced, resigned his office, went on a vessel to the West Indies, hoping to be cured of his drunkenness. But, after some months, he returned home, not a whit improved. All this time he had lived without prayer. At last, walking alone in the field, it occurred to him that there was a kind and strong God, who could hear the cry of distress, and help him. He then began to pray often every day just to be kept from the power of strong drink. He asked for nothing else. For nine months he thus prayed, and during all that time he yielded not once to his appetite. In this state I found him, and told him of the wickedness of his heart, of the need of more than mere sobriety, of the new birth, of the forgiveness of sins, of the blood of Christ, and of the Holy Ghost. These truths surprised him. I urged him to pray on, and to include the blessings of the gospel in his prayers. He said he thought he would. I soon visited him, and spent many hours with him. He prayed against drunkenness more than ever, but he prayed for salvation also. In a few weeks, hope in Christ began to cheer him. He regained comfortable health, became a decided Christian, having very much of the temper of John Newton, got a good appointment as a bank officer, was a blessing to his family, for more than twelve years walked in great tenderness and much humility before God, and then died a blessed death. Hundreds of excellent people, among whom are three eminent ministers of the gospel, of whom one lives in New York, one in Philadelphia, and one in St Louis, will know that I have sketched the history of John Ennes, of the Brick House, near Petersburg, Va. Years ago I had the permission of his excellent widow, since passed into glory, to make any use of these facts which I supposed could commend prayer and the grace of God to my fellow-men."

Hymns of the Church Militant. London: J. Nisbet & Co. 1859.

THIS is a new edition of the hymn-book which we formerly noticed and recommended. We extract one of the new pieces which appear in this edition:—

"Be still, my soul; Jehovah loveth thee;
  Fret not nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
  Be sure that thou art ne'er by Him forgot.
He ever loves; then trust Him, trust Him still,
Let all thy care be this, the doing of His will.

"Thy hand in His, like fondest, happiest child,
  Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
  Till in His own good time He call thee hence;
Walk with Him now, so shall thy way be bright,
And all thy soul be fill'd with His most glorious light.

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"Fight the good fight of faith, nor turn aside
Through fear of peril from or earth or hell;
Take to thee now the armour proved and tried,
Take to thee spear and sword;—oh, wield them well;
So shalt thou conquer here, so win the day,
So wear the crown when this hard life has pass'd away.

"Take courage! faint not, though the foe be strong;
Christ is thy strength; He fighteth on thy side;
Swift be thy race; remember 'tis not long,
The goal is near; the prize He will provide;
And then from earthly toil thou restest ever;
Never again to toil, or fight, or fear;—oh, never!

"He comes with His reward; 'tis just at hand;
He comes in glory to His promised throne;—
My soul rejoice: ere long thy feet shall stand
Within the city of the Blessed One.
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy for ever sure."

The Three Wakings, with Hymns and Songs. By the Author of "The Voice of Christian Life in Song." London: J. Nisbet and Co. 1859.

"The Three Wakings" is the longest piece in this volume, and is of a high order both in conception and execution. The other poems are, if not all equal, at least all excellent. We give

MARAH AND ELIM.

"Three long days of desert sunshine, toiling 'neath those scorching beams,
Three long nights of heavy silence, gladden'd by no sound of streams.

"Hear the waters now around us, see them sparkling in the sun!
Surely now our trial ceaseth!—surely now our goal is won!

"Lips long parch'd and seal'd in silence press the joyous waves to kiss;
Eyes whose tears were dried by anguish overflow with tears of bliss;

"Toil-worn men, themselves untasting, left to dearer lips the prize,
Drinking draughts of deeper pleasure from the smile of grateful eyes.

"But a moment! but a moment may the rapturous dream remain;
But a moment! from the nation bursts a sob of wildest pain.

"Children dash the bitter waters from them with a moaning cry;
Mothers, by the mocking fountains, lay their little ones to die.

"Hearts that bore the trial bravely, with this shatter'd hope have burst;
Streams for which we pray'd and waited, bitter streams, but mock our thirst.

"Was it but for this the ocean, parting, bent our feet to kiss,
Fiercely then our foes o'erwhelming? Were our first-born spared for this?

"Better to be slaves in Egypt! better to have perish'd there!
Better ne'er a hope have tasted, than to sink in this despair.

"Israel! Israel! hush thy murmurs, hide thy guilty head in dust!
He who is the Joy of heaven feeleth grief in thy distrust.

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"Gentle to thy wails He answers, "I am He that healeth thee;"
E'en to-day the streams thou loathest shall thy best refreshment be.

"And to-morrow, but to-morrow, He thy sins so often grieve,
Trains thee for, and storeth for thee, joys thy heart can scarce conceive.

"Coolest waters leaping, gushing 'neath the shade of many a palm;
Let no memory of murmurs mar for thee that blessed calm.

"So thy Marah shall be Elim, and thy Elim know no fears,
For the fount of deepest gladness springeth near the place of tears."

Lays of Judah: and Other Poems. By ROBERT FRAME. London: Hamilton, Adams, and Co. 1859.

WE select from this very pleasing volume a piece that suits our pages.

SONG OF THE JEWISH EXILE.

"No song of Zion now is heard
On Sharon's golden plain;
And Salem's echoes lie unstirr'd
By Levites' tuneful train.
Moriah's height repeats no more
The song that Asaph sung;
The timbrel's melody is o'er,
Jeduthan's harp unstrung.

"Where now is Israel's dwelling-place?
Not by the Jordan's wave:
Far scatter'd is the fallen race,
That scarce can find a grave.
All desolate lie Tadmor's towers,
And Shiloh's pride is gone;
Forsaken now are Bozrah's bowers,
Bethminrah drear and lone.

"The stranger treads her fruitful plains,
By Carmel's side they dwell;
O'er Kishon's glassy breast the strains
Of wandering Arabs swell.
Her daughters mourn in distant lands,
Unknown by Jazer's sea;
They wander not in joyous bands
Through flowery Galilee.

"But she upon the earth shall shine,
The blessed of the Lord,
And to their own loved Palestine
Her tribes shall be restored.
No more in other lands abroad
Shall they in sadness roam:
Jehovah shall be Israel's God;
Judea, Judah's home."

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Holy Places, and Other Poems. By REBECCA HEY. London: Hatchard & Co. 1859.

THERE are many pleasing pieces scattered through this little volume;—many happy thoughts also, and many soothing words. Take the lines on

THE DEAD SEA.

"I love the sound of water! it doth seem
Wild, wandering, soft, like music in a dream;
From the low tinkle of the scantiest rill,
Whose tiny urn the mountain nymphs do fill
With stinted measure, to the mighty roar
Of ocean breaking on some rocky shore.
Nor sweeter to the ear its melody,
Than is its varying motion to the eye.
What joy to mark the brooklet, clear and strong,
Dance, silver-sandall'd, to its own glad song:
To see the fountain leap with elfish fun,
'And shake its loosening silver in the sun:'
Or view, o'erawed, old Ocean in his pride,
Fling his bright, azure robe of peace aside,
And with his vassal waves tumultuous rise,
As if he meant to scale the lofty skies;
Then, all at once, to gentler influence yield,
And sleep, like wearied warrior on his shield.
But here is water lacking the sweet spell
Of sound and motion: dreary as a knell
Sighs the hot wind along its sullen breast,
Shrouded in vapour:—it is death, not rest!
If, as 'twas said, beneath its sulphurous wave
The five doomed cities found, how meet, a grave;
Then chasten'd Fancy solves the mystery,
Which yet, as ever, haunts this mimic sea;
Reads in the desolating curse which brands
(Unlike aught else) its arid, lifeless sands,
On rock and mountain graven everywhere,
'Such is guilt's awful recompence—beware!'"

The Bible-Reader's Journal: A Medium of Scripture Exposition, Christian Intercommunication, and Biblical Research. 1859.

THIS is a monthly periodical, meant to supply the place of the *Christian Annotator*, which, to the regret of many, passed away, when its much-esteemed editor departed to be with the Lord whom he had served on earth. *The Bible-Reader's Journal* seems well-conducted, and while allowing scope for the queries of correspondents, holds fast the form of sound words. We heartily wish it success.

The Book of Psalms, according to the Authorised Version. London: S. Bagster & Sons.

The Psalter, or Psalms of David, pointed as they are to be sung or said in Churches. London: S. Bagster & Sons.

THE getting up of these two little volumes is most tasteful. The largeness of the type will commend them to the old, while the general handsomeness will win the favour of all.

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Extracts.

The Syriac Gospels.

MODERN scholars are not blest with many great literary windfalls, but such windfalls as we do obtain come from that tree of knowledge which grows in the East. The classical languages have been sucked dry. There is little new to be derived from them. It is in the Oriental languages that the grand discoveries of our time are being made. Now we hear of arrow-head inscriptions being read, and now of singular hieroglyphics being deciphered; now we resuscitate the Assyrian past, and now we make a resurrection among the Egyptian tombs. And not the least among the discoveries which the study of Oriental learning has produced deserves to be reckoned the volume of which we are now going to give some account, and for which we are indebted to the Rev. Dr Cureton. The time has not yet come at which we can fully estimate the value of what the learned rector of St Margaret's has been able to place before the scholars of this and other countries. He is himself content simply to publish the MSS. which he has discovered, and to state all the facts regarding them, reserving his opinions to some future opportunity. The biblical critics will carefully examine all that is here advanced, and soon let us know what is its precise bearing on the canon of Scripture. Meanwhile we must bear our testimony to the great labour and learning which are conspicuous throughout the present volume, and which have hitherto been more appreciated on the Continent than in this country. We must also add that whatever be the nett result of Dr Cureton's discovery after it has passed through the crucible of citicism, it must always be of surpassing interest to every earnest student of the sacred Scriptures.

The manuscript from which the present text has been printed was obtained in the year 1842 by Archdeacon Tattam, from the Syrian monastery dedicated to St Mary Deipara, or Mother of God, in the valley of the Natron Lakes. Bound together so as to form a volume of the four Gospels, it consisted of three ancient copies, rather confusedly arranged, with a few leaves added in a more recent hand to make up the deficiencies. The volume ends with a request that the reader will pray for the soul of the sinner who transcribed these additions; and with a statement to the effect that the whole was put together in the year of the Greeks 1533, which is equivalent to the year 1221 of the Christian era. This volume, thus arranged and bound, was soon found to consist of several manuscripts selected almost at hazard, and pieced together chiefly by considerations of size, so as to form a complete copy of the four Gospels. Several other volumes from the same library were made up in a precisely similar fashion. The person who arranged them seems to have had no idea of collecting the scattered parts of the same original volume which had fallen to pieces, but merely to have taken

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the first leaves that came to his hand, mixing in the most absurd way parts of three or four manuscripts with parts of three or four others written at different times and by different scribes. In re-binding the volumes after they had been deposited in the British Museum, this injury has, of course, been repaired, and the work which has now been printed consists of eighty-two leaves and a half belonging to the original manuscript, and five others added, as it would seem, when in the year 1221 the Syrian monks indulged in their curious style of bookbinding. These eighty-two leaves are of large quarto, written in a bold hand in two columns, and the learned editor, who now publishes an English translation, as well as the Syriac original, suggests that they were transcribed about the middle of the fifth century. When the volume first came into his hands, he says that he laid it aside among the other earliest manuscripts of the Gospel without further examination, concluding that it could not be other than an early copy of the Peshito, the Peshito version of the Syriac Gospels bearing in every part very strong evidence of translation from the Greek. On subsequently looking at the volume, however, Dr Cureton was struck by observing several erasures in the Gospel of St Matthew; and on examining the matter more closely, it appeared that the corrections supplied were taken from the Peshito, and that the passages erased, therefore, were passages in which this Syriac version differed from the Peshito. A little further examination shewed that the text of this Gospel according to St Matthew—as, indeed, of all the Gospels—is very different from that of the Peshito. Here, in short, is a Syriac version of the Gospels hitherto quite unknown in Europe.

Many persons will wonder what there can be in the least remarkable about this, and as far as the Gospels of Mark, Luke, and John are concerned, perhaps the discovery is of no great importance. The great importance of the discovery depends on the fact that the Gospel of Matthew was originally written not in Greek, but in Syriac. The Greek version, which is the basis of every translation, is itself a translation. Matthew wrote his history in that Hebrew dialect which our Saviour used. No fact relating to the history of the Gospels is more fully and satisfactorily established. This evangelist wrote his Gospel for the benefit of the Jews, not in the ancient Hebrew in which the Old Testament was written, but in that Syriac or Chaldaic dialect which had been adopted after the captivity in Babylon. What has become of this original version of the Gospel according to St Matthew? That particular Syriac version which has been published under the name of the Peshito has evident reference to the Greek translation, if it is not directly rendered from it. And the question is—have we here the original Gospel of St Matthew, or anything which we can accept as an approximation to it? The very title of it, as it appears in the manuscript, is, "The Distinct Gospel of Saint Matthew;" at least that is the translation which Dr Cureton gives to the Syriac title. Professor Bernstein, of Breslau, the father of Syriac scholars of the present day, asserts that the words thus translated by Dr Cureton really mean

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the Gospel divided into lections—that is, portions appointed to be read on certain days throughout the year—an interpretation which seems to be inapplicable to a copy where there is no such division. Perhaps it would be dangerous to lay too much stress on the title of the Gospel, and the learned editor chiefly calls attention to the facts regarding the formation of the Syriac canon and the internal structure of the Syriac Gospels. He brings forward evidence to shew that the Gospels of St Mark and St Luke were translated into Syriac even before the present canonical Greek version of Matthew was in existence, and that in any case the Syriac canon of the New Testament cannot be referred to a later age than the second century of the Christian era—at a time, therefore, when the original Aramaic or Hebrew Gospel of St Matthew was still to be found, and when it would have been absurd to produce a Syriac translation of the Greek version—itself translated from the Syriac. How the original Syriac of St Matthew came to be lost sight of is a question which must be rather puzzling to the critics; but taking into consideration the fact of the probable existence of the original Gospel of Matthew down to a very late period—down, perhaps, to the time of Jerome, and comparing the version of St Matthew which we have in the present manuscript with the versions of the other Gospels, which are very different, and bear marks of translation not to be found in the first of the Gospels, Dr Cureton arrives at the conclusion that in the manuscript of the Natron monastery he has discovered what we may accept as being very nearly the Aramaic original. After summing up the evidence he says:—

"Whatever conviction these arguments may bring to the mind of others, I have no hesitation in saying that they have fully satisfied my own, that this Syriac text of the Gospel of St Matthew which I now publish has to a great extent retained the identical terms and expressions which the apostle himself employed; and that we have here, in our Lord's discourses, to a great extent, the very same words as the Divine Author of our holy religion Himself uttered in proclaiming the glad tidings of salvation in Hebrew dialect to those who were listening to Him, and through them to all the world."

Dr Cureton has satisfied himself that here for the first time the scholars of Europe have submitted to them the original Gospel of St Matthew. Who that ever thinks seriously of these things but must take a lively interest in such a statement, and ask with some impatience whether these scholars will endorse his views?—*Times.*

The Ruins of Carthage.

The excavations now carried on on the site of ancient Carthage have naturally attracted the attention of the literary as well as of the fashionable tourists of the civilised world. A few years ago the European traveller but seldom approached this coast; but during the period that some of the remains of the once mighty metropolis of Africa are being exhumed, every steamer brings fresh visitors to this scene. The spade

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and the pickaxe daily demonstrate the fallacy of the hitherto universally entertained opinion that the very ruins of Carthage had perished. Objects of art have been discovered, which amply exhibit the taste, as well as the opulence, of the people who once swayed the sceptre over Africa, and whose laws were acknowledged and respected over a vast portion of the ancient world. From the monuments already brought to light we obtain likewise an insight into their social and moral character. These are the results of very limited and economical expenditure. What, then, have we reason to anticipate if more liberal and more extensive researches were undertaken? Till recently Mr Davis stood alone in the field; but during the last few weeks M. Beulé, Professor of Archæology, of Paris, has been actively and most judiciously occupied in making architectural researches among these ruins. This effort of the learned Professor must not be regarded as an opposition movement. On the contrary, the greatest possible harmony exists between him and the English excavator. They are often seen on the ruins together, and cordially aid each other in fixing the topography of the mysterious city of Dido. Science has a marvellous influence on those who cultivate it in producing an alliance which defies national and every other prejudice. M. Beulé's efforts are efficiently seconded by M. Léon Roche, the French Consul-General, who, during his residence in this Regency, has secured to himself the respect of all classes of inhabitants, and proved himself not only a diplomatist of no ordinary kind, but also a gentleman who fully appreciates researches similar to those conducted by his own countryman and by Mr Davis. M. Roche has placed his house near the ruins at M. Beulé's disposal, and defrays the expenses of ten workmen out of his own pocket. The most recent discoveries made by Mr Davis will form the subject of a future communication.—*Letter from the London Times.*

Discovery of Biblical and Apocryphal Manuscripts.

Professor Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated the 15th of March, states to the Minister of Saxony, Herr Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a manuscript of the Holy Scriptures from the fourth century, consequently as old as the famous manuscripts of the Vatican, which hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly discovered manuscript, if Herr Tischendorf be not mistaken. In 346 beautifully fine parchment leaves, of such size that only two can have been cut out of one skin, it contains also the greatest part of the Prophets, the Psalms, the Book of Job, the Book of Jesus, Sirach, the Proverbs, the Song of Solomon, and several of the apocryphal books of the Old Testament; but then the whole of the New Testament is complete. Another discovery of Professor Tischendorf's is described as a complete manuscript of the Epistle of Barnabas, and of the Shep-

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herd of Hermas, both said to belong to the second century of the Christian era. Herr Tischendorf hopes, from the munificence of the Russian Government, that he will be enabled to give immediate publication to these three manuscripts.

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*A Memorable Charge.**

Brethren,—We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord has appointed that or no, I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry. For I am verily persuaded, the Lord has more truth yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of His will our God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. Remember that and every other article of your sacred covenant. But I must here, withal, exhort you to take heed what you receive as truth; examine it, consider it, and compare it with other scriptures of truth, before you receive it. For it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—A well-arranged tract has recently appeared on prophetic subjects, entitled "What the Lord saith concerning Israel and Jerusalem," by the Rev. W. Marrable, Prebendary of St John's, Dublin, consisting of sixty-seven divisions, supported by innumerable passages of the Word of God.

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* The above was the last Charge of Mr J. Robinson, of Leyden, to the members of his church, on the eve of their emigration to the New World, in A.D. 1620.

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This is an admirable plan for calling the attention of novitiates to the subject of prophecy, which is of more than usual interest at this important crisis in the history of Christendom. The author, in support of his own views on prophecy, has introduced numerous notes on various points which have long engaged the attention of prophetic students. Will you permit me, through the pages of your journal, to shew some reasons why I am unable to concur with all that Mr Marrable has advanced on this subject?

1. The author considers that the Gog of Ezekiel xxxviii. and the Antichrist (by which he means "the eighth head of the beast") are "one and the same person" (p. 23). In reply to this I would observe: While it is clear that "the eighth head of the beast" rules *within* and over some part of the ancient Roman Empire, which, speaking generally, extended at the time when St John wrote the Apocalypse from Scotland to the Euphrates, the countries which are specially defined by Ezekiel as being under the dominion of "Gog," or allied with him, are just those very countries which are *without* the Roman Empire; *e.g.*—there are strong grounds for believing that "Gog, Prince of Rosh (LXX. version), Meschech, and Tubal," point to Russia, Muscovy, and Tobolsk; whose allies, "*Persia, Ethiopia, Libya*" ("Phut" in the Hebrew, and marked in Spruner's valuable "Atlas Antiquus" as that large tract of country which *bordered* the ancient Roman provinces in Africa), "*Gomer*" (Germany), "*and the house of Togarmah of the north quarters*" (the Scandinavian nations), are all countries which never were under the dominion of the Roman Empire. Again, as it is said that Gog would "fall upon the mountains of Israel," and be buried with "all his multitude in the valley of Hamon-gog," I do not see how to reconcile that with the foretold end of the eighth head of the beast, who, "with the kings of the earth (Roman) and their armies, gathered together to make war against the King of kings" —(the locality is not mentioned, and where it is to be we have no positive grounds for knowing)—together with "the false prophet," (referring probably to "the great whore," the "other beast with two horns like a lamb,") is represented as "cast alive into the lake of fire burning with brimstone." For these reasons, I do not think we can possibly interpret "Gog" and "the beast" as one and the same person.

2. The author interprets the "seventy weeks" of Daniel as commencing in the twentieth year of Artaxerxes, B.C. 457, and terminating with the crucifixion, A.D. 33, including a period of 490 years (p. 56). If we look very closely into that memorable prophecy of Daniel, on which, as Sir Isaac Newton justly observed, "the foundation of the Christian religion may be said to rest," we find it stated that "after *the* (definite art. in Heb.) sixty-two weeks shall Messiah be cut off," *i.e.*, "at the expiration of the sixty-two hebdomads, or weeks of years, the crucifixion should take place." Therefore, the interval between the issuing of the decree for "rebuilding Jerusalem," in the twentieth year of Artaxerxes, and "the cutting off of the Messiah" was not 490 years, but 483 years, which will not accord with Mr Marrable's chronology. Further, as contemporary history (*e.g.*, Thucydides, who lived during the reign of Artaxerxes,) shews that Artaxerxes began to reign several years earlier than the commonly received chronology of Ptolemy's canon, which was made 500 years later, allows, (I have endeavoured to prove this in my recent work on "The First and Second Advent," chap. ii.,) and that the twentieth year of his reign, when the decree was issued, was in reality B.C. 455, and neither B.C. 457, as Mr Marrable makes it—upon what grounds I do not understand, unless he means it as the date of the seventh year of Artaxerxes' reign, and then it could not mean the commission to Nehemiah (ii. 1–8), but must refer to the one given to Ezra (vii. 7, 12–27), and which says nothing about rebuilding Jerusalem—nor B.C. 446, the commonly received date for the twentieth year of Artaxerxes, I think it is impossible to accept the date B.C. 457 as the commencement of "the seventy weeks." Moreover,

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as the many authorities of modern times (I would specify particularly Lardner, Clinton, and Browne, in his "Ordo Sæclorum," none of them having a system of prophecy to support,) shew, by an irresistible amount of evidence, that A.D. 29 is the true date of the crucifixion, and not the commonly received one, A.D. 33, we have further proof against Mr Marrable's mode of interpretation respecting the time when the "Messiah was cut off." To those who are searching into these matters it may be interesting to know, that the passover, in both the years, viz., B.C. 456 (at which time it is most probable the decree for the rebuilding Jerusalem was given, as it is written "in the month *Nisan*, in the twentieth year of Artaxerxes the king," Neh. ii. 1,) and A.D. 29, *took place on the same day of the year*—*i.e.*, the new moon (by which the Jews were commanded by God to regulate the beginning of the year) occurred on the day which answers to our 4th of March, and consequently on the 14th day of the month, or the 17th of March, the passover must have been observed in both these years. Therefore, supposing that Artaxerxes' decree was given at the time of the passover, the prophecy, according to the most literal interpretation, would require that at the expiration of 483 years the "Messiah should be cut off;" which I think there are strong grounds for believing was the case, for the earliest evidence we have on the subject places the crucifixion on the 17th of March A.D. 29, when "Christ, our Passover, was sacrificed for us." Tertullian, in the second century, is the earliest authority who mentions both the time of the crucifixion and certain details connected with it. His words are, "In the fifteenth year of *the reign*" (not of "the government" be it noted, as τῆς ἡγεμονίας, in Luke iii. 1, should unquestionably have been translated, calculated from the time of Tiberius's associated government with Augustus, St Luke's Gospel being well-known to Tertullian,) "of Tiberius, Christ suffered, whose sufferings were completed within the time of the seventy hebdomads under Tiberius Cæsar—Rubellius Geminus and Fufius Geminus being consuls" (A.D. 29), "*in the month of March, at the time of the passover.*" (Tertul. Adv. Jud. viii.) Further, when we recollect that this same author must have seen the "Acta Pilati," which were then extant, as we gather from his referring to them in his Apology,—"Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then emperor" (Apol. sect. 21)—and that the Quartadecimans kept their Pasch, making it an anniversary with the apostles and the Asiatic Churches, as Epiphanius (Hær. 50. Quart. p. 11) informs us, "*on the* 16*th of the Kalends of April*"—*i.e.*, March 17—claiming their warrant for so doing upon certain information contained in the "Acta Pilati" respecting the day of the crucifixion—we can scarcely doubt but that March 17, A.D. 29, is the true date when the "Messiah was cut off."

3. Mr Marrable considers that the term "the Antichrist" can only be applied to "an individual who will be head of the revived Roman Empire" (p. 58), and that he is described in Dan. ix. 25, 26, as "the prince that shall come," and the "*he*" who "shall confirm the covenant with many for one week." With regard to the individual referred to in Daniel, it will be sufficient to mention that the almost universal interpretation, both amongst the ancients and moderns, has been that "the prince" refers to Titus, the desolator of Jerusalem, and that the "he" of the following verse refers to Christ, and not to Antichrist, as Mr Marrable interprets it. There is one ancient father certainly who so interprets it, viz., Hippolytus, bishop of the Port of Rome, "Interpretatio in Danielem," sect. xxxix; but even he makes the term "one week" the nominative case to the verb "shall confirm," as Theodoret in the commonly received LXX. version does, instead of making "he" the nominative, as our translators have done. The real LXX. makes ἡ διαθήκη, "the covenant," the nominative to the verb following. I have given what I believe to be the true solution of this most difficult passage of Scripture, and should any of your readers be sufficiently interested in the subject to refer to my

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work on "The First and Second Advent," they might deem my arguments conclusive against the interpretation of Mr Marrable. I would further remark, that it is more than doubtful whether we have any warrant for referring the term "the Antichrist" to any individual whatever. There are two classes of prophetic interpreters in the present day. One considers the term as solely applicable to the Pope of Rome, the other to some future individual, commonly known as "the eighth head of the beast." Let us see for a moment how far either party is borne out by the plain words of Scripture. All that is said positively respecting Antichrist may be thus briefly stated—"As ye have heard that *the* Antichrist shall come, even now are there many Antichrists—He is *the* Antichrist that denieth the Father and the Son—This is that (spirit) of *the* Antichrist, whereof ye have heard that it should come, and even now already is in the world." This is all that St John was inspired to teach the Church respecting *the* Antichrist in his first epistle. In his second, he was inspired to give the key which explains the interpretation of this mysterious word. "Many deceivers are entered into the world, who confess not that Jesus Christ is come (rather "coming," ἐρχόμενον) in the flesh. *This is the deceiver and* THE ANTICHRIST." Had not our translators unfortunately omitted the important definite article, which invariably occurs in the original, I doubt if any dispute would have arisen on this subject, for when we find the Holy Ghost declaring, as plainly as words can express, that "THE Antichrist" means the "many deceivers" which had already "entered into the world" when St John wrote, and necessarily including all deceivers, who denied Christ's future coming in the flesh, until the end of time, there would probably have been no attempt to confine this most comprehensive term either to the Pope of Rome, or to "the eighth head of the beast," as the last great individual possessing Gentile dominion.

4. Lastly, Mr Marrable condemns Protestants for applying the term "the Man of Sin" to the Pope, and "the temple of God" to the seat of his power, as he considers such an interpretation to be "manifestly inconsistent with the principles of Christianity" (p. 59). I need not stop to refute this extraordinary opinion, having been permitted, in the last number of *The Quarterly Journal of Prophecy*, to shew how applicable that memorable prophecy is to the Church of Rome with the Pope as its head, and having done the same at greater length in a work entitled "The Apostasy: A Commentary on 2 Thess. ii., being a Minute Investigation into the Applicability of that Prophecy to the Pope and the Church of Rome," which was reviewed in your journal some years ago; but I would fain ask, in all brotherly love and Christian simplicity, how it is possible for him, as an Irish clergyman, to reconcile his present views on this prophecy with the distinct, clear, and positive teaching of his Church on that subject? "The Bishop of Rome," the Irish Church affirms, "is so farre from being the supreame head of the vniuersall Church of Christ, that his workes and doctrine doe plainely discover him to bee *that man of sinne, foretold in the Holy Scriptures,* whome the Lord shall consume with the Spirit of His mouth, and abolish with the brightnes of His coming."—(Art. 80 of "The Articles of Religion agreed upon by the Archbishops and Bishops, and the rest of the Cleargie of Ireland, in the Connocation holden at Dublin in the yeare of our Lord God 1615, for the auoiding of diuersities of opinions, and the establishing of consent touching true religion.") Believing this to be indeed the true and only possible interpretation of that important portion of the prophetic Word, and commending it to the serious and prayerful consideration of all Protestants, I remain, Dear Sir, yours very faithfully,

B. W. SAVILE.

NEWPORT, *May* 1859.

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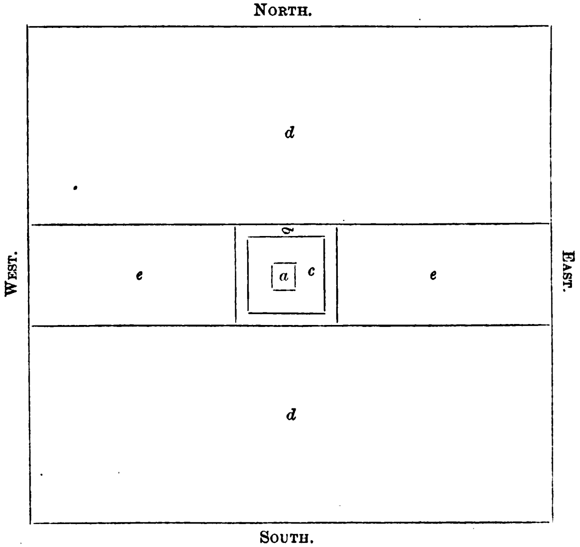
To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—I feel constrained to differ from my brother, Mr Savile, as well as from J. B., on the division of the Holy Oblation, and the situations of the city and the sanctuary, as shewn in their respective plans, in the two last numbers of your journal.

I consider that there is but one city, and not two, as shewn in the plan of J. B. (and also in plans which I have seen by other authors), and that that city is Jerusalem, built on its present site, but considerably enlarged, and hereafter to be called by the name of Jehovah-shammah. (Ezek. xlviii. 35.) Also, that the sanctuary will be in the midst of this city, and that both will be in the midst of the oblation. Subjoined is a plan agreeable with this view; and my reasons for thus dividing it, and placing the city and sanctuary, I proceed to state.



a Sanctuary of the House. *b* Suburbs. *c* City.
d Priests' and Levites' portion. *e* Land for food.

It is needless to multiply texts to shew that Jerusalem will be rebuilt on her present site. On this point all prophetic students are, I believe, agreed. Such passages as Jer. xxx. 18 ("The city shall be builded upon her own heap"), chap. xxxi. 38, 40 ("The city shall be built to the Lord. It shall not be plucked up nor thrown down any more for ever"), and others of like import, would seem to place this fact beyond a doubt. Of this city it is written, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell." (Ps. cxxxii. 13, 14.) It is also written, "Unto us a child is born, and his name shall be called, The mighty God. Of the increase of his government there shall be no end, upon the throne of David." (Isa. ix. 6, 7.) This promise was quoted by the angel to Mary in announcing the birth of the Lord Jesus, "The Lord God shall give unto him the throne of his father David." (Luke i. 32.) I conclude, therefore, that the throne of the Lord Jesus will be in Jerusalem, and that there He will rule in person. Corroborative of this is Ezek. xliii. 1-7. The first

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six verses contain a vision of the coming of the Lord in glory at His second advent (as it appears to me); and in ver. 7 He says, (His glory then filling the house, ver. 5,) "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." This passage has led me to believe that the throne of the Lord will be in the sanctuary, and that, consequently, the sanctuary must be in the city, and not where it is placed by Mr Savile and J. B.; and I am confirmed in this belief by a comparison of Ezek. xlvii. 1, Rev. xx. 1, Joel iii. 18, and Zech. xiv. 8. The explanation given of Ezek. xlvii. 1 in ver. 8–12 induce me to believe that the passage is predictive of a literal river. The expression in Rev. xxii. 1, "proceeding out of the throne of God and the Lamb," (although I fully believe that this passage has a figurative meaning, and refers to the universal outpouring of the Holy Spirit,) seems to me to state the same fact as "the waters came down from under the right side of the house, at the south side of the altar," in Ezek. xlvii. 1, and to shew that the spring of the waters will be in the sanctuary, where will be the place of the Lord's throne. Joel iii. 18 ("a fountain shall come forth of the house of the Lord") confirms this, as does Zech. xiv. 8 ("living"—*running*—"waters shall go out from Jerusalem"); this last identifying Jerusalem as the place where the waters spring. All the above passages have led to the conclusion in my own mind that the throne of the Lord Jesus will be in the sanctuary, and that the sanctuary will be in the city, and on the present site, of Jerusalem.

If this be so, the question will next arise, Where, in the Holy Oblation, will be the situation of the city and sanctuary? To answer this, it will be necessary, even at the risk of being tedious, to quote the various passages in Ezekiel where the position of the sanctuary is indicated.

xlv. 1-6.—"Ye shall offer an holy portion of the land; the length shall be 25,000, and the breadth shall be 10,000. Of this there shall be for the sanctuary 500 in length and 500 in breadth, and 50 cubits round about for the suburbs. And this measure shalt thou measure; and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests: and it shall be a holy place for the sanctuary. And the 25,000 of length, and the 10,000 of breadth, shall also the Levites have for themselves. And ye shall appoint the possession of the city 5000 broad and 25,000 long, over against the oblation of the holy portion."

xlviii. 8-10.—"By the border of Judah shall be the offering of 25,000 in breadth, and in length as one of the other parts: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be 25,000 in length, and 10,000 in breadth. And for the priests shall be this holy oblation: and the sanctuary of the Lord shall be in the midst of it."

xlviii. 15.—"And the 5000 that are left in the breadth shall be for the city and for suburbs: and the city shall be in the midst thereof."

xlviii. 20, 21.—"All the oblation shall be 25,000 by 25,000. And the residue shall be for the prince, on the one side and on the other side of the holy oblation, and of the possession of the city: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof."

The first-quoted text would place the sanctuary in the priests' portion of 25,000 × 10,000; while again xlviii. 8 and 21 place it in the midst of the whole oblation of 25,000 × by the length from east to west. These are apparently two very different positions, and how we are to determine the right one must be the result of further inquiry elsewhere. Here are confessedly great difficulties; and some years since, when investigating this subject, these very difficulties presented themselves to my mind. A thought was at length suggested to me, that the scriptures previously quoted (and more to a very great extent might be adduced), which seem completely to identify Jerusalem as the place of the Lord's throne as well as of the sanctuary, must be the guide in the solution of them, rather than those passages, the apparent

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discrepancy of which of itself rendered them so far obscure. Acting on this thought, the first text examined was Ezek. xlviii. 35, and the conclusion arrived at was, that Jehovah-shammah was not the name of a new city, but the new name of Jerusalem; the expression "from that day" seeming to point to a change of name of a city previously existing. This disposed of the idea, which I had previously seen, that the prophet spoke of another city besides Jerusalem, as J. B. has mapped down in his plan. The next text taken was chap. xlviii. 20, 21, which comprehends the whole oblation, containing the square of 25,000 and the residue on either side belonging to the prince. Reading ver. 21 down to the line before the last, and ending at the word "oblation," in a parenthesis, the situation of the sanctuary, or house, or temple, as I apprehend, is in the midst of the square. Ver. 15 places the city in the midst of the 25,000 + 5000; and if this portion, therefore, be placed with the priests' to the north, and the Levites' to the south of it, the city is, like the sanctuary, in the midst of the square. We come now to the first mention of the oblation in chap. xlv. 1-6. At the end of the first half of ver. 1, at the word "land," I would place a full stop, as containing merely an announcement of God's will, that an oblation, or holy portion, should be offered. The latter half of ver. 1, together with ver. 3-6, describe this oblation as divided into its three portions, making altogether the oblation four-square of chap. xlviii. 20; and ver. 2 I read as belonging to the first half of ver. 1, instead of the last half of it. By this process the difficulties in a great measure disappear.

I submit the above considerations as throwing out hints for investigation, and shall willingly be a learner, if any of your correspondents will pursue this interesting subject, with a view to a clearer understanding of it.—I am, Dear Sir, very truly yours, R. Dell.

Aylesbury, *April* 1859.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Henry Drummond, Esq., M.P., is the acknowledged apostle of a body which calls itself the Catholic and Apostolic Church. As an apostle, he might be expected to be circumspect in word, even though he does not give himself wholly to the ministry like Paul. At the nomination for West Surrey, he made lately a clever and humorous speech upon the state of public affairs. I do not like, however, to hear an apostle saying either, "for goodness' sake" (*i. e.*, for God's sake), or "for heaven's sake." Nor do I like to hear him calling men in jest "poor devils," and raising the laughter of his hearers by his coarse profanity. These words are not the signs of an apostle. I give a sentence or two of the speech:—"I have little doubt that very soon after Parliament meets, there will be an attempt to put the Derby Government out. Well, now, who is to go in? Lord John, you say. Very well; but Lord Palmerston cannot serve under Lord John, for the best reason in the world, that the last time he served under him, Lord John turned him out without a month's wages, or a month's warning. (Laughter.) Of course, Lord Palmerston is not going to put himself into that mess again. Then you say to the Whigs, 'Why don't you support Lord John?' They say, 'We like Lord John very well, but he always upsets our coach.' (Laughter.) Well, but *for goodness' sake*, I say, settle that among yourselves before you turn out the Government. . . . . But they say, if you let a great number of these operatives in the manufacturing districts have the franchise, *those poor devils*—(laughter)—are so completely in subjection to their unions, that the franchise will be of no use to them if you don't give them the ballot. Well, suppose a poor fellow comes to me and says, 'I am a poor, mean, sneaking sort of a chap—(laughter)—and that Bill Jones in our union wallops us about in such a way that we can't say our soul is our own; and unless I can vote in secret, I dare not vote at all,' I say to him, 'I am very sorry for you, my poor

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fellow, but I don't care a button about your Bill Jones—(laughter)—and if you can shew me any way by which I can protect you against Bill Jones, I will very gladly protect you; but your fear of Bill Jones is no reason why there should be a law to compel me to vote in secret.' There is not the least doubt that if the votes in the House of Commons were taken by ballot, the vote on the late Reform Bill would have been very different. And why? Because very many members went to the House of Commons who had pledged themselves in loose words to their constituents, the members meaning one thing by those words, and their constituents meaning another. (Hear.) That 's always the case when they want to do some dirty, sneaking thing or another. (Cheers.)" I protest against language like this from the lips of a (so-called) Christian man, especially of an *inspired apostle.* It is one of the signs of the last days, that men assuming exclusive apostolicity for themselves, and exclusive catholicity for their Church, should yet use such unbeseeming slang; one day speaking in an unknown tongue, and the next SWEARING. I protest against this all the more, because Mr Drummond is a writer on Prophecy, and professes to be waiting for the coming of the Lord.—I am, &c.,

ONE WHO DISLIKES FOOLISH TALKING AND JESTING.*

Poetry.

HERE IS MY HEART.

HERE in Thy royal presence, Lord, I stand;
I give myself, my all to Thee;
Thou hast redeem'd me by Thy precious blood;
Thine only will I be.
No love but Thine, but Thine, can me relieve,
No light but Thine, but Thine, will I receive,
No light, no love, but Thine!

Take, take me as I am; thou need'st me not,
I know Thou need'st me not at all.
All heaven is Thine, all earth, each morning-star;
High angels wait Thy call;
I am the poorest of Thy creatures, I
The child of evil and dark misery;—
Yet take me as I am!

Perhaps Thou overlookest me; too small
A mote of being for Thine eye
To rest on, or to care for; far beneath
Thy mighty majesty.

* I have before me a little work, entitled "Three Discourses on Certain Symbols used in Worship"—Dundee, 1855. It is written by some of the body who acknowledge Mr Drummond as their apostle and head. At p. 32 it is written, "By the hands of *apostles,* given us of God, we have received *much blessed truth and glorious light* on the purpose of God and the calling and hope of the Church." And again, at p. 43, I read, "We (this apostolic Church) profess that our conversation is in heaven, from whence we look for the Saviour." And again, "In this, as *in everything,* the statute-law is, Whatsoever ye do *in word* or deed, do all to the glory of God." Are Mr Drummond's words or deeds in accordance with these rules and declarations? Was it for the glory of God that he jested at West Surrey? Is it for this that he interlards his speeches with oaths, and calls up shouts of mob-laughter by calling his fellow-men "poor devils?"

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But still I am a thing of life, I know,
And made for everlasting joy and woe;—
Turn not Thine eye away.

Perhaps Thou dost repent of making me?
And yet this, O my God, I know,
That I am made, made by Thine own great hand,
Though least of all below;
Myself I cannot alter or unmake,
Oh, wilt Thou not this soul of mine new make?
New-make me, O my God!

Perhaps for aught of good I am unfit,
Most worthless and most useless all;
Yet make me but the meanest thing that lives
Within thy Salem's wall.
I shall be well content, my God, to be,
Or do, or suffer aught that pleaseth Thee;—
Oh, cast me not away!

It would not cost Thee dear to bless me, Lord;
A word would do it, or a sign,
It needs no more from Thee, no more, my God;
Thy words have power divine.
And oh the boundless blessedness to me—
Loved, saved, forgiven, renew'd and bless'd by Thee!
Oh, speak, oh, speak the word!

Life ebbs apace, my night is coming fast;
My cheek is wan, my hair is gray;
I am not what I was when on me blazed
The noon of youth's bright day.
Make haste to do for me what thus I plead,
O Thou the succourer of my great need,
Oh, love and comfort me!

I know the blood of thine eternal Son
Has power to cleanse even me;
Oh, wash me now in that all-precious blood;
Give my soul purity;
Scatter the darkness, bid the day-star shine,
Light up the midnight of this soul of mine;
Let all be song and joy!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1859.

Art. I.—A PURITAN'S PROPHETICAL CREED.*

"In the beginning of this chapter (Zech. xiv.) there is a prophecy that Jerusalem, after it is rebuilt, and the people of the Jews restored to it (as is promised, i. 16, and viii. 3, 4, 5),

* We give as an article the following pamphlet, now nearly two hundred years old. Its title is, "The Doctrine of the Kingdom and Personal Reign of Christ, Asserted and Explained in an Exposition upon Zech. xiv. 5, 9. By Ed. Bagshaw. 1669." For a notice of Bagshaw, see Orme's "Life of Baxter," pp. 598-603. We give the author's preface:—

"I am not ignorant, Christian reader, that the doctrine of the personal reign of Christ, with His saints upon earth (which thou wilt find asserted in the following treatise), is commonly entertained with very great prejudice; the Scriptures, which in plain terms affirm this (and which I have indeavoured to restore unto their true meaning), being ordinarily interpreted in a sense quite contrary to their literal import and significancy; which kind of exposition (under the notion of being misterious and spiritual) having held for many ages, and been embraced, without any further enquiry, by men of the greatest eminence for holiness and learning, even among those of the Reformed religion; together with the tragical disorders occasioned in Germany by such, who in words asserted the reign of Christ, but indeed, under that pretence, indeavoured to set up and establish their own. This hath ever since made the true meaning of the Scripture prophecies, in this matter, to be suspected either of novelty, or else of some design to subvert all civil government; which men, out of their impatience of subjection being naturally apt to throw off, they may be supposed much more easily ready to be incited to it, if they shall be brought to think that they do hereby God and His Christ good service, in attempting to set up His kingdom, exalting themselves, as the robbers in the Jewish nation did (Dan. xi. 14), to establish the vision.

"In answer to all these exceptions and prejudices which it is not strange that the truth is attended and received with, no more then that the sun doth ordinarily arise in a cloud, I have this to say briefly, that neither prescription of time, nor authority of persons, nor the error of unstable men, should so

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shall by their enemies be besieged and taken (ver. 1). Presently after which desolation, the Lord himself will come down from heaven and destroy those nations (ver. 3 and 5).

"Jehovah, or the Lord, whose coming is here spoken of, is no other then the Lord Christ, or God Man, the second person in the Godhead, who is called the 'Branch' (vi. 12, 13); so named, either because he sprung from the 'stock of Jesse,' as a branch doth from the root of a tree, which is intimated (Isa. xi. 1, 10; Jer. xxiii. 5), and so used by our Saviour (Rev. xxii. 16); or else the Hebrew צמח (here translated branch) may be rendred, as it is by the Greek interpreters, *'Ανατολή—i.e.*, morning-rise, or day-spring; which very word is used by Zechariah, in his prophetick song concerning our Saviour (Luke i. 78), with allusion to which phrase the apostle saith (Heb. vii. 14), 'It is manifest our Lord sprang (Greek, *'Ανατεταλκε—i. e.*, arose as light) out of Judah.' To Christ, in both these capacities, for He is not only the 'Branch of Righteousness' (Jer. xxxiii. 15), but also the 'Sun of Righteousness,' as He is stiled (Mal. iv. 2), there is a throne and supreme dominion promised, both in that 6th of Zechariah, and more expressly in Dan. vii. 13, 14, where He is called the 'Son of Man,' which name (as I think principally with reference to that prophecy of Daniel) was by our Saviour, all the while He conversed upon earth, most commonly used; and that we might not doubt but it is the same

far prepossess and fill our minds as to make us shut them up against the impression and entrance of Divine truth, which, like the light, shines sometimes more, sometimes less, according as it receives fainter or more vigorous influences from the Spirit of God, its Fountain; and it can be nothing at last but a resolved and peremptory love of darkness, which will deny it admittance, by what imperfect medium soever it be conveighed. The first inquiry, therefore, by persons sincerely desirous of true knowledge, should be to learn whether this state of things (which I have undertaken from the Scriptures to demonstrate) be indeed revealed by God or not, for then His words in this as well as in other misteries must be received according to their plainest sense, in spight both of our own and others' pretendedly rational contradictions. And whoever are impartial and unbiassed in this enquiry, reading the Scriptures in their own light and evidence, and not viewing them through the false perspectives, which customary expositions have made for them, I believe they will be forced to confess that they are not capable of any other interpretation, but what the prophets and godly Jews before, the disciples in, and the Primitive Church, for about three hundred years after our Saviour's time, did understand them in. What that is I have here faithfully and plainly delivered, and as to myself, I can say with the apostle, 'I believed, therefore I spake;' so as to others I thought the truth to be of that importance, and withal the time of its accomplishment so near, that I was easily prevailed with, by publishing this small treatise, to do my duty in stirring up others to a more severe and strict examining and study of the Scriptures then commonly they are accustomed to. I have no more to add, but to recommend it to the blessing of God, who can make small and contemptible means instrumental for the effecting of the greatest works."

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person who suffered then, that is spoken of to come and to reign here, mention is made (ver. 4) of His descent upon Mount Olivet, which was a place where our Saviour, whilst He was upon earth, did much converse. Upon the Mount of Olives He sate when He foretold the destruction of Jerusalem, and His own coming which was to follow, after the dispersion of the Jews was fully accomplished (Mark xiii. 3). Upon this mount He began His sufferings, feeling here that anguish and grief of spirit which made Him sweat drops of blood (Luke xxii. 39). From hence 'He ascended up to heaven' (Acts i. 9, 12), and hither, according to the angel's promise, is He to 'come down in the same manner' (ver. 11). The fulfilling of which promise, and the glory which shall follow upon it, is in this place of Zechariah prophecied of.

"Two observations are clear in the words.

"First, That the Lord Christ will come in person, and take to himself the monarchy or soveraign dominion over the whole earth.

"Secondly, That when the Lord Christ comes to reign upon earth, all His saints shall come with Him.

"The first observation is, That the Lord Christ shall come in person, and take to Himself the monarchy or soveraign dominion over the whole earth. This coming of Christ, which is His coming to reign upon earth, however it is now decried and spoken against by many, yet (as I shall anon prove) it was the firm and constant belief of almost all the primitive Church, for above three hundred years together after our Saviour's time, and it is evidently prophecied of, not only in this, but in several other scriptures. As,

"1. Isa. ix. 6, 7. The Son, who is there said to be 'given to us'—*i. e.*, to the Jews. The government likewise is said to be laid upon His shoulder, of which government there is to be no end, and the exercise thereof is to be, in a visible way of administration, upon the throne of David to order and to establish it—which is in effect to say, that the Son there prophecied of shall become a king, and rule His subjects in a visible manner as David did, unto which prophecy the angel, in express words, alludes (Luke i. 32, 33). And this was so understood, as I have explained it, by all those who acknowledged Christ to be the Son of David, or, 'the King of Israel,' as our Saviour is called (John i. 49). And that confession of Nathanael is owned by our Saviour to be an effect of his faith (ver. 50). And when our Saviour went up to Jerusalem, that solemn acclamation signified no less, when the multitude cried out, 'Blessed is the kingdom which cometh in the name of the

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Lord, (the kingdom) of our father David' (Mark xi. 10), whereby they plainly intimate, that they did then at that time expect (and the Evangelist Luke doth, in express words, declare so much, xix. 11) that the kingdom of God (the kingdom which God had promised to one of the posterity of David) should appear, or be made manifest—*i. e.*, be then set up and visibly administered in its glory—which, though as to the time, it was not so suddenly to be established as they expected, yet, as to the thing itself, they were not at all mistaken, for our Saviour doth there intimate that He would come in person and destroy His enemies (Luke xix. 27), which is the first preparatory work to the setting up of His kingdom; and afterwards the Evangelist John doth, in a vision, see the actual completion of this, when, upon the sounding of the seventh trumpet, he heard loud voices in heaven, saying, 'The kingdoms of the world are become the kingdoms of the Lord, and of his Christ; and he shall reign for ever and ever' (Rev. xi. 15), which place, comparing it with Rev. x. 7, shows that this was nothing else but a finishing of that mistery of God, which, in all the preceding ages, He had declared by His servants the prophets. Hence it is that, after His victorious and final subduing of His enemies, John sees the Lord Christ attired with a tryumphant robe, and upon it this regal inscription, 'King of kings, and Lord of lords' (Rev. xix. 16), which is the name that was given to Nebuchadnezzar, the head of the first monarchy (Dan. ii. 37), and is afterwards, upon a much better title, given to Christ when He hath actually made himself the visible head of the fifth and last, for which reason it is called 'a new name' (Rev. iii. 12).

"2. Another place wherein the visible and personal reign of Christ is prophecied of is Isa. xi. 1–10, where Christ is called 'a Rod out of the stem of Jesse,' and of Him it is said, that He should bear rule over the nations unto whom they should seek or submit themselves (according to that in Gen. xlix. 10, 'Unto him shall the obedience of the nations be'). The graces wherewith He should be indued for government are mentioned (ver. 2, 3), together with His actual ruling, judging, and governing according to them (ver. 4); where, to smite the earth with the sword of His mouth is not (as it is commonly understood) barely to convince the world by preaching, but to conquer it by power, as it is particularly expressed (Rev. xix. 13–15); which likewise is principally intended in that excellent song, Ps. xlv. 3–5—the riding, girding on the sword, conquering and subduing of enemies, there spoken of, being only the preparatory work unto the setting up of the

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kingdom of Christ; whereupon it follows (ver. 6), 'Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter,' or a scepter of equity. Ruling in righteousness, which as it was spoken of Christ, so it is by the apostle applyed to Him (Heb. i. 8, 9). Suitable to which is that prophecy (Isa. ii. 4), 'He shall judge among the nations, and shall rebuke many people.'

"3. Another prophecy concerning the reign of Christ is Isa. xxxv. 4, 'Behold your God shall come with vengeance, God with a recompence' (*i.e.*, recompensing that mischief which the enemies did His people, by returning the same upon them themselves, as is threatned, Joel iii. 4), 'and He will save you by coming there.' That a visible appearance of the Lord himself in person is meant, appears from ver. 2, where it is said, 'Carmel and Sharon' (*i.e*, all the places of Judea, which of old were famous, but at that time shall be enriched with an extraordinary fruitfulness, as follows in this chapter of Zech. 10, 11, compared with Isa. li. 3, and Ezek. xxxvi. 35, 36), 'they shall see the glory of the Lord'—*i. e.*, the Lord Christ, who is so stiled (Isa. xl. 5), and whom to see in His beauty (*i. e.*, when He appears the second time, in the lustre of His majesty, without sin—*i. e.*, without the imputation of sin, which before did cloud and eclipse His beauty, to see Him then) it is reckoned as the sum and perfection of that happiness which is promised unto those who walk uprightly (Isa. xxxiii. 17). Whereupon, Sion is earnestly called upon to behold her God (Isa. xl. 9–11); for as the Lord Christ (according as is there prophecied) came once to save His people, by caring and laying down His life for them, as a shepherd, so shall He hereafter come again, and that in the same nature, to rule them as a prince, and to deliver them from their enemies. And then, in the prophet's words, 'How beautiful shall be the feet of those that can bring such tidings to Sion, as to say unto her, Thy God reigneth! Then shall the watchmen lift up the voice and sing for joy of so glorious a spectacle; for this shall not be an obscure and hidden thing, but eye shall see to eye, when God brings back Sion' (Isa. lii. 7, 8). That phrase of seeing eye to eye is very remarkable, it being used but once before, and that in Num. xiv. 14, concerning God's manifesting of His glory to the Israelites in a cloud and fire, that rested upon the tabernacle; and the beholding of this is called a seeing of God eye to eye (for so it should be rendered, and not face to face)—*i. e.*, plainly, without anything interposed to hinder the vision. But these beamings forth of Divine glory shall be much more conspicuous and discernible hereafter in the human nature of

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Christ, and equally exposed to the view of beholders. For the very same person whom, in the days of His humilation and abasement, in bearing the sins of mankind, men did abhor, 'Him hereafter kings shall see, and arise' (in token of reverence) 'and worship' (Isa. xlix. 7). And as many formerly were astonied at His visage, so then, in sign of their awe and submission, they 'shall shut their mouths at Him' (Isa. lii. 13–15). Of which reverence and submission, to be paid by all unto the soveraignty of Christ, when He comes to reign, the psalmist likewise prophecies (Ps. lxxii. 15, 17).

"4. This is gathered also from Isa. lxii. 11, where God calleth upon His ministers, from the utmost ends of the earth, to proclaim unto Sion, 'Behold, thy salvation' (or, rather, thy Saviour, or thy Jesus) 'cometh; behold, his reward is with him;' which last words are used by our Saviour himself when He foretells the suddenness of His second coming (Rev. xxii. 12), which, though it be indeed to destroy His enemies, yet the principal end is to save and to deliver His people, by reigning with and among them; of which time Obadiah speaks (ver. 21)—'Saviours' (*i.e.*, the supream and most excellent Saviour, who is also called Wisdoms (Prov. ix. 1), as being most wise) 'shall come upon Mount Sion, to judge the Mount of Esau (*i. e.*, to punish all the enemies of His people, who, with reference to the enmity of Esau against Jacob, are frequently called Edomites, as Isa. xxxiv. 5, 6, 8, and lxiii. 1, 4, &c.); and (*i. e.*, after that judgement executed upon those enemies) 'the kingdom' (*i. e.*, the supream dominion and soveraignty of which Obadiah here prophecies) 'shall be the Lord's.'

"Lastly. All those places wherein mention is made of God's raising up David, in the latter days, to be King among and over His people, cannot be meant of any else then of the Lord Christ, who, according to the flesh, was of the posterity and race of David, and who, in order to the fulfilling of all those Scriptures, and for the solace of His faithful subjects, as well as terror of His enemies, must hereafter reign in as visible and apparent a manner as ever David did. Thus God, by Ezekiel, speaks expressly, 'I will save my flock, and I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them' (Ezek. xxxiv. 23, 24); so xxxvii. 24, 25, 'David my servant shall be king over them: and they shall all have one shepherd: and they shall dwell in the land that I have given unto Jacob; and my servant

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David shall be their prince for ever.' Of Him and His personal reign upon earth it is that God speaks by Jeremiah, 'I will raise up unto David a righteous Branch, and a king shall reign' (*i.e.*, He, as a king, shall reign), 'and shall prosper' (or, shall deal wisely, as the word is translated in a prophecy of the same person, and to the same purpose, Isa. lii. 13), 'and shall execute judgment and righteousness in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby they shall call him, Jehovah our Righteousness' (Jer. xxiii. 4–6). And then, as he speaks in another place, 'they shall serve the Lord their God, and David their king' (Jer. xxx. 9); of which time also the Prophet Hosea speaks in that excellent and clear prophecy (Hos. iii. 4, 5), all which places are so full and plain for the personal residence and reign of our Lord Christ upon earth, that without great violence and wresting they cannot possibly be otherwise understood.

"That all these prophecies of Scripture, with many more of the same nature and tendency, must be literally interpreted as really and plainly meaning the things they speak of, besides the evidence of the words themselves, which have nothing in them of darkness or ambiguity, there are these reasons which may serve further to evince it:—

"First. Because God is very exact and careful in the fulfilling of His promises: for this end they were written, that they might be everlasting records of God's goodness, which His people might always plead in prayer with Him, and wait in hope for their full accomplishment (Jer. xxx. 2, 3). And for this end we are commanded to read them, because none of those things shall fail of being effectually performed which are prophecied of (Isa. xxxiv. 16). And our Saviour hath given such a testimony to this purpose as nothing can be more express—'Heaven and earth,' saith He, 'shall pass away before one jot or tittle of the law' (*i. e.*, of the writings of Moses and the prophets, whether we consider their precepts or their predictions) 'shall fail, till all things be done' (*i. e.*, till everything be exactly fulfilled which they have written); for God's truth and faithfulness (which He magnifies above all His name as the most glorious of His attributes, Ps. cxxxviii. 2) doth engage Him to the performance of the least and most minute circumstance which can from His Word be rightly gathered as a discovery of His future intentions; but if all these places, with many more that may be quoted, concerning the personal reign of Christ upon earth, before the last and universal judgement, may be eluded by mistical interpretations, a very

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great and considerable portion of Scripture prophecy will be utterly lost and made useless—nay, seem to be written to no other purpose but to beget in true believers vain hopes, which far be it from any so much as to imagine, since God, as He doth not tempt (Jas. i. 14, 15), so neither will He deceive any, but rather ruine this admirable frame of the universe then not employ His whole power to effect, and that to the uttermost, whatever any of His servants, in His name and by His Spirit, have foretold.

"Secondly. Another reason may be taken from the literal fulfilling already of other prophecies, which were much more difficult in the accomplishing, and some of them not tending so visibly to illustrate the glory of God and of His Christ as this I am now insisting upon; among these I shall mention only two, which in their several kinds are truly admirable:—

"1. Concerning the Birth and Sufferings of Christ.

"2. Concerning the Rise and Reign of Antichrist.

"1. The first remarkable prophecy which hath been literally fulfilled is that concerning the birth and sufferings of Christ. That the eternal Son of God should become a mortal man; that He who made the world should subject himself to the penury and want of a calamitous life, and, after that, so far empty himself of His native glory, as to die an accursed death: this contains in it so many wonders, that, before it was done, the prophet complains very few did believe the report of it; and yet not a syllable which concerned our Saviour's humiliation and inglorious estate, as man, but was by Him fully accomplished; for which exactness and care there is this reason given, both by our Saviour and the evangelist—'All these things were done that the scriptures of the prophets might be fulfilled' (Matt. xxix. 54–56). And it is very observable, that when our Saviour was nailed to the cross, being then even in the agony and pangs of death, yet, that nothing might be omitted which, with the least possibility of plea, could be urged as a part of His sufferings, and calling then to mind that He had not yet drank the vinegar and gall, which the Psalmist mentions (Ps. lxix. 21), He presently cryed out, 'I thirst;' and having received that bitter potion from one of the soldiers, He said, '*Τετέλεσται*,' It is finished—*i. e.*, All things which the Scriptures have foretold concerning not only my death, but all the manner and circumstances of my dying—they are now to a tittle accomplished. And then, in token of thankfulness that His Father had heard and strengthened Him hitherto for this difficult and seemingly less noble part of His work, He bowed His head, and contentedly gave

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up the ghost; from which exactness it is easie to gather, that the same truth and faithfulness which our Lord manifested in coming into and going out of the world, He doth intend to shew by hastening His return, and in a literal fulfilling of those promises which concern His kingdom and exaltation; and for any to read them in a limited and restrained sense, it is neither to deale faithfully with the Scripture (of which every iota and tittle must be fulfilled) nor honourably with our Lord Christ, who certainly hath merited so much by the punctualness as well as the greatness of His sufferings, that His inheritance of ruling all nations should not be abridged or curtailed; since He did not, when He suffered, mince the matter, nor ease himself by a distinction, but did *totum telum excipere* (take the whole cup) without shedding a drop, or abating the rigour of the smallest circumstance, which did but seem to reflect upon Him, why should we then imagine but those many promises concerning His actual reign and soveraignty over the world will be made good in the most clear and comprehensive latitude of Scripture language? especially since beside the truth and faithfulness of God which doth engage Him to perform it, this last doth, in a more eminent and signal manner, advance the honour of our Saviour then the former; which the Father, who loves the Son, and hath given all things into His hands, will not at His request deny Him (Ps. ii. 8, 9).

"2. Another prophecy, the fulfilling of which is an argument that Christ will come and reign upon earth, in the same visible manner as is prophecied of Him, is that concerning the rise and reign of Antichrist. That Christian religion, which is so directly contrary to men's natural appetites, and likewise met with such fierce opposition from enraged and cruel men, should, notwithstanding all this, prevaile over the world, had in it miracle and strangeness enough; but, after this religion was planted, and almost an universal obedience was paid unto it, that a company of impostors (as they are called, 2 John v. 7) should rise up and make use of this very religion to destroy it's self, and wrest its doctrine quite contrary to its true intent and meaning; that any should be so impiously daring as to perswade the world (which Christ came to enlighten, John xii. 35, 36) that to be ignorant and blind, *i. e.*, to be willing to be deceived and seduced, was the next way to be Christ's disciples, and that they were most likely to serve God and to obey His commands best who studyed His Word least—this is so prodigious and amazing an impiety, that one might have said of it in former ages what the apostle speaks concerning the revelation of the gospel, 'It could never enter

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into the heart of man to conceive it;' but yet such gross delusions were exactly foretold (2 Thess. ii. 1, x. 1; Tim. iv. 1–4; 2 Pet. ii.; Rev. xiii.). And we have lived to see them in their most amazing and stupendous particulars literally accomplished. Since, then, that doctrine is taught concerning the forbidding of marriage and the abstaining from meats, which the Spirit of God hath already called the doctrine of devils—since there is a lawless man who now actually sits in the temple (or Church of God) challenging to himself divine power and honour—since that beast who kills all that will not worship his image and receive his mark (*i. e.*, who will not testifie their communion with him by some visible and outward act of conformity), is not only risen long since, but reigning in Rome, the city with seven hills, which is adorned with gold and pretious stones, and makes all the nations of the world drunk with the wine of her fornication—*i. e.*, which hath a specious glittering and pompous religion, whereby she doth bewitch the credulous world, and makes her poysonous pills of idolatry and will-worship securely swallowed—in a word, since Antichrist is come in his full proportion, and according to those lineaments wherein he was before described,—why, then, should we doubt but our Lord Christ will also come to reign, in the very same manner as is prophecied concerning Him? Can we think that God will be more exact in fulfilling the prophecies which concern the advancement of His enemy then in accomplishing those which make for the exaltation and honour of His Son? Shall the kingdom of Antichrist for this many hundred of years be of such an universal extent that the Scriptures about him might be fulfilled, and shall not the kingdom of Christ, in order to the accomplishment of the same Scriptures, be much more large and comprehensive? I cannot see the least pretence of solid reason why we should so much as once doubt of it; for the same Spirit of Truth who said Antichrist should come, hath foretold likewise that he should be destroyed, whom Christ shall abolish by the brightness of His appearance—*i. e.*, by the setting up of His kingdoms (as they are joined, 2 Tim. v. 1)—and in the ruine of that great impostour erect unto Himself upon earth a durable throne of glory; then will He put an end to all those cheats and devilish delusions whereby the face of Christianity hath hitherto been disfigured, and according as Zechariah here prophecies, make the name of the Lord (*i.e.*, His worship) one as the Lord himself is (in His nature) one; which happiness, in this degenerate and forlorn posture of things, we cannot hope for untill that kingdom come, which we (for the most part

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ignorantly) but daily pray for, and our Lord from heaven be put in full possession upon earth of His promised and dearely purchased inheritance; in contemplation and foresight of which He couragiously bore the contradiction of sinners against himself, induring the cross, despiseing the shame, and is now sate down at the right hand of the throne of God, and, as the same Authour saith in another place, expect or wait till the time cometh, that His enemies be made the footstool of His feet.

"Thirdly, our Saviour himself never denyed that He both was and would be a King in that glorious and visible manner which is prophecied of; for though, while He was upon earth, the Lord Christ acted in a way suitable to that form of a servant which He then took upon Him (and therefore His kingdom and patience are joyned together, Rev. i. 9), yet when He was urged by the Pharisees, He told them that He was the Son of God, and that they should see Him 'sitting on the right hand of power' (Matt. xxvi. 64). And before Pilate He confessed He was a King, which he calls a witnessing to the truth (John xviii. 37); and the Apostle Paul stiles it a good confession (1 Tim. vi. 13, 14); and though our Saviour then said to Pilate that His kingdom was not of this world, so as to be advanced by worldly arts, and to be set up by the fighting of His followers (ver. 36), yet he did not deny that He was to have a visible kingdom in the world, but, on the contrary, doth clearly intimate it both there and in several other places—as,

"1. When Peter, in the name of the rest of the disciples, doth ask our Saviour what reward they should have for leaving all and following Him, our Saviour replyes that, besides an hundredfold recompence in this life, given as an earnest of something better, they should be fully recompenced in their generation; *i. e.*, as the Syriacke translates it, 'in the new world,' or in the 'world to come,' as it it is called (Heb. ii. 5). This is the new heaven and the new earth which Isaiah prophecies of (Isa. lxv. 17), and which, saith the Apostle Peter, 'we expect according to His promise' (2 Peter ii. 13); and is the same time with that of the sounding of the seventh trumpet (Rev. xi.); for then the 'kingdoms of this world are to become the kingdomes of the Lord and of His Christ' (ver. 15); and then, He will give a reward unto His servants the prophets, and to His saints, and to them that fear him 'both small and great' (ver. 18). This is called (Acts iii.) 'the times of refreshing' (ver. 19), and 'the time of restitution of all things' (ver. 21); *i. e.*, that time wherein the state of the world shall be renewed and altered,

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and that perfection and beauty put upon it wherewith it was endued at the first creation, as is evidently prophecied (Isa. 6–9, and li. 3, and lxv. 25, with Ezek. xxxvi. 34, 35). And this is the time which our Saviour promiseth that all His followers shall have a rich and ample requital for all their temporal hardship and losses; which time is not the final judgement (for none of the forementioned places do speak of that), but the time of our Saviour's reign, in which He saith that His disciples shall share with Him both there and again (Luke xxii. 29, 30); and not only they unto whom that answer was made, but all the faithful (2 Tim. ii. 11, 12) and all who overcome, *i. e.*, who have the works of Christ, and hold them fast unto the end; even they have a promise of the same royalty which the Lord Christ hath received from His Father, and that is, to 'have power over the nations, and to rule them with a rod of iron' (Rev. ii. 26, 27); which is celebrated in that tryumphant song of the Church, 'Thou hast made us unto our God kings and priests: and we shall reign upon earth' (Rev. v. 10).

"2. Our Saviour compares himself, upon His withdrawing from earth, unto such a prince who goes a far journey to receive a kingdom, and then returns in person to manage it (Luke xix. 12): which comparison is very observable, because it was used and spoken by our Saviour at such a time when His hearers thought that the kingdom of God, which from the prophets they had received such clear discoveries of, was just then upon the point of appearing (ver. 11). And though, by mentioning the delay that would be interposed, our Saviour doth check the patience and eager haste of their desires, yet doth He sufficiently manifest that at the time appointed He would come, and in person destroy all His enemies (ver. 27), as we find He actually is seen to do (Rev. xix. 11, 21), which is the direct purport of all those prophecies that I have mentioned.

"3. When the Apostles, who were now in a great measure enlightened—for by our Saviour breathing upon them they had received the Holy Ghost (John xx. 22), and their mind was opened to understand the Scriptures (Luke xxiv. 45)—yet then they asked our Saviour whether He would at that time restore the kingdom unto Israel (Acts i. 6)—where by kingdom is meant that dominion and sovereignty promised to the Israelites in Deut. xxxiii. 29; Isa. lx. 10–12; Micah iv. 6–8—at which time the Lord Christ shall be at the head of His returning Israelites (Isa. lii. 12, xxxv. 8, according to the Hebrew text, Hos. i. 11; Mic. ii. 12, 13)—and our Saviour,

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in His answer, doth not rebuke them for expecting such a kingdom—for the Scriptures which foretell it are clear, and must be fulfilled—but only here proved their curiosity in that they inquired after God's Arcana, and desired to know those times and seasons—*i. e.*, the particular time of setting up that promised kingdom, which as yet were not revealed, but reserved by the Father in His own power. It is for the same reason that the two sons of Zebedee (Matt. xx. 22) are checked, who did believe that Christ was to be a king: nor are they blamed for that; but they discovered a preposterous ambition in desiring to be advanced above their brethren, and utterly mistook both the time and manner of setting up that kingdom; and therefore our Saviour, to take them off from their thought which then possessed them of present greatness, mentions His sufferings as the way whereby He, and consequently all His followers, were to enter into glory. So (Luke xxiv. 20, 21) when the two disciples were disconsolate for the death of Christ, bemoaning themselves as if now all their hopes were lost—for 'we,' say they, 'trusted that it had been He who should have redeemed Israel;' who should have asserted our nation into that liberty and freedom which the prophets speak of as the effect of the Son's being given to them (Isa. ix. 4; Jer. xxx. 8–10), &c.—our Saviour, in His reply, doth grant their supposal, but reproves them sharply for not being better acquainted with the Scriptures, out of which they might have learnt that Christ ought to have suffered all these things, and then to enter into His glory, whereby His glory is meant His kingdom, as is plain (Mark x. 37 compared with Matt. xx. 21). In the same manner, after His resurrection, our Saviour doth blame His apostles, in that forementioned demand of theirs, not for their expectation, but for their haste; and therefore He bids them (ver. 8) prepare for suffering and witnessing, as their next immediate work, His kingdom being to be prolonged, as to the setting of it up, till the number of His witnesses was compleated (Rev. vi. 11). And then there should be no longer time (Rev. x. 6)—*i. e.*, no more delay—but He would presently come to reward His servants, and to destroy them which destroy the earth. (Rev. xi. 15, 18).

"4. In the Revelation, which our Saviour saith (i. 1) that He had received from the Father, to this end, that He might shew unto His servants what things were to come to pass hereafter, there we have this reign fully manifested, and the time of its duration, for a thousand years, expressly mentioned (Rev. xx. 4–6); so that now there can rationally be no more scruple

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about it, because the words of that book are declared to be 'the true and faithful sayings of God' (Rev. xix. 9); and they are pronounced 'blessed who read and hear the words of the prophecy, and keep the things that are written therein'—*i. e.*, who live up to a full belief and expectation of them. But if such a reign and kingdom, as is there spoken of, shall never be, how can those sayings be true? Or, if they are to have another interpretation put upon them then the words themselves do naturally and necessarily import, how are they faithful? So that I conclude this third reason with this, that our Saviour was so far from denying His personal reign and visible kingdom upon earth, that He doth clearly own and assert it.

"Fourthly. Another reason why the prophecies of Scripture, concerning the reign of Christ, are literally to be understood, is this, Because this way of putting mystical and spiritual meanings upon plain and positive texts is very unsafe and dangerous. Many heresies were of old introduced and still are fomented by it. I believe it was upon this very pretence that some in the Church of Corinth did deny the resurrection of the dead; and others, as Hymenæus and Philetus, did affirme it was past already; and, indeed, what truth can be so clearly revealed which may not, by taking the words in a figurative sense, be altogether eluded? Farre be it, therefore, from us to limit the Holy One of Israel, or to seek how we may darken His counsail by our words (which, if in any respect they contradict His, must needs be), without knowledge. Since it hath pleased God to promise that His Christ shall reign with His saints upon earth, let us not by unbelief (for I cannot yet see from what other root such denyal can proceed) cast off the mercy, but rather labour to receive the truths of God according to His own Word, in the utmost extent and most comprehensive meaning of it, and not according to what seems possible in our own narrow conceptions.

"Fifthly. This reign of Christ in person serves to make up and to compleat the great mystery of the gospel, which consists not only in having God our Saviour, but the same God, in the same human nature, likewise our King; and this was that mystery which God revealed to the prophets (Rev. x. 7), and remains to be fulfilled under the seventh trumpet (as I have already observed from Rev. xi. 15); therefore, when our Saviour was taken up into heaven, the angels comforted His amazed and sorrowful disciples with this, that the same Jesus should return as He went—*i. e.*, in the same visible and apparent manner as He went away (Acts i. 11)—which also the Apostle Peter testifies (iii. 19, 20, 21), when 'the times of re-

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freshing'—*i. e.*, the time of calling the Jews, which will be a time so glorious that it will be as 'life from the dead' (Rom. xi. 15)—shall come from the presence of the Lord; whom the heaven must receive until that time, which he then calls 'the time of the restitution of all things, which God hath spoken by the mouth of His holy prophets. To imagine that the eternal Son of God took a body and flesh upon Him merely to be contemned and crucified, and that He will not bring the same body to receive its promised glory (Isa. lii. 13–15), this is neither fit for the majesty of God nor the admirable contriveance and discovery of His grace in the gospel. 'For He must reign,' saith our apostle, 'till He hath put all His enemies under his feet;' and till that be done (which, as the same apostle observes, Heb. iii. 8), we see not as yet accomplished, the end shall not yet be—*i. e.*, the end of the world, and the final judgment. This time not only the saints and the whole creation long for, as hoping then to be delivered from the bondage of corruption (because the curse shall be taken away, Zech. xiv. 11), but likewise our Saviour is said in heaven to expect it (Heb. x. 13), that so He may be put into actual possession of His soveraignty promised (Ps. ii.), and have all His enemies become His footstool (Ps. cx.). After the period of which reign, the humane nature of Christ itself shall be brought into a state of inferiority and subjection unto the Father, 'that God may be all in all' (1 Cor. xv. 28).

"Lastly. This was the general and fixed belief of all the holy men, both before and since our Saviour's coming, until the time of the apostacy under Antichrist. What the expectation of the prophets was, sufficiently appears from the concent and harmony of their predictions, upon which the prophet Zechariah (for at that time it is said that he prophecied, Luke i. 67) doth make a brief and plain comment (Luke i. 68–75), where he saith, that now in sending of Christ, God had done what He had promised by the mouth of His holy prophets, which have been since the world began, that we—*i. e.*, we Jews, for of them He speaks especially, as also doe the prophets—should be saved from our enemies, and from the hands of all that hate us; with more words concerning the peace, plenty, and righteousness which was to be in the time of Christ, as is more fully prophecied of (Ps. lxxii., Isa. xi., Jer. xxx., Ezek. xxxiv., xxxvii., &c.), which time having never yet been in the world, it is infallibly certain that it will be, and ought to be, expected. What was the faith and hope of the apostles I have already mentioned out of their writings; and agreeably to what they say in express words was the belief of

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almost all the primitive Christians for above three hundred years after our Saviour. Thus Papias — whom Eusebius, in one part of his history, calls a learned and eloquent man, and who saith of himself that he was an hearer of John the Evangelist—writes positively that, 'after the first resurrection, the kingdom of Christ shall endure upon earth a thousand years.' So Justin Martyr, in that excellent and—by reason of the writings of our learned and judicious Mr Mede—well-known dialogue with Trypho the Jew—'As many,' saith he, 'as are orthodox'—so far was the Church then from judging it an heresy—'do expect a resurrection of the body, which is called the first resurrection; and that the saints thus raised shall live a thousand years in Jerusalem, then repaired and beautified.' To the same purpose Irenæus, who wrote about fifty years after Justin Martyr and Lactantius, asserts positively, that 'at the end of the 6000th year of the world, righteousness shall reign a thousand years; then shall Christ obtaine the government of the whole earth, and there shall be, that which the heathen poets only dreamed of, a golden age.' Tertullian doth not only assert, but thus argues the case in his discourse against Marcion—'We do also confess there is a kingdom promised to us upon earth—but before heaven, but in another state—namely, after the resurrection for a thousand years in Jerusalem, a city of Divine workmanship let down from heaven, which also the apostle calls "our mother that is above;" and when he affirms that our πολίτευμα, or burgess-ship, is in heaven, he doth undoubtedly make it have relation to some heavenly city. This also Ezekiel knew, and the Apostle John saw, and it was verified lately in the Eastern expedition; for it is evident, the heathen also being witnesses, that in Judea, for forty days together, every morning, a city did hang down from heaven, which, as the day grew bright, did vanish away with its whole structures; this, we say, is provided to receive the saints at the resurrection, and to cherish them with plenty of all spiritual good things, for a recompence of what in this world we have either despised or lost; for it is just and worthy of God, that His servants should reign there where they have been afflicted for His name. This is the account of the heavenly kingdom, after a thousand years of which (within which time is included the resurrection of the saints, according to the merits of those who are to rise, some sooner and some later), then shall be the destruction of the world; and when the judgment of burning is finished, we shall be changed in a moment into an angelical substance, and shall be translated into an heavenly kingdom.' Thus far Tertullian, with whose

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words, as containing the sum of what all the antients have said, I shall conclude my reasons for proof of the first observation.

"Before I proceed to the second observation, I will a little inquire what might be the reason, that a doctrine so plain and evident in Scripture, and so fully assented to and believed on in the eldest and purest times of the Church, came afterwards to be so much spoken against and decryed. In satisfaction and answer to which query, though much might be said, yet I shall content myself with these few things.

"1. One reason might be, from that care which, in the primitive times, many good men had to avoid any partaking with the error of Corinthus, and other gross and sensual hereticks, who taught that the thousand years' reign of the saints on earth should be spent in all manner of sensual delight and carnal pleasures; which opinion being so monstrous in itself, so contrary to the purity of the gospel, and to the very end of our Saviour's coming, which was to bring in true righteousness and holiness (Luke i. 75), many zealous and well-meaning men thought they could never sufficiently shew their abhorrence of such an impious conceit, and, therefore, as it is usual in the heat of opposition, they rather chose to deny even the truth itself than to embrace it, as it was clogged and sullyed with such impure and vitious mixtures; for Dyonisius, the most learned of all those who, in elder days, did oppose this doctrine, proceeded in his heat and earnestness, as positively to deny that the Revelation of John was written by the evangelist, although the author himself doth expresly affirm it (Rev. i. 1, 2); and others after him did deny the whole book to be canonical and inspired scripture, whereby they endeavoured to rob the Church of as divine and holy a writing, and of as much tendency to support the saints under their sufferings that both heathenist and antichristian men were to bring upon them, as any in the whole book of God whatever. Unto such desperate and fearful shifts were they heretofore driven who denyed the visible kingdom of Christ upon earth, and therein wholly eluded the perspicuity and evidence of that admirable and soul-refreshing prophecy.

"2. Another cause of the opposition made against this doctrine, might be the reputation which the learned Hierome gained, who, being a man very expert, or, indeed, rather excellent in his interpretation of Scripture, did, by reason of that prepossession and prejudice which the errors of some had occasioned, set himself with a great deal of vehemence to confute this opinion, and his authority did easily prevail upon the care-

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lessness and credulity of others, who were content to take his word, without ever making any further inquiry into the truth themselves. Yet even that learned author himself, in his comment upon Ezekiel xxxvii., is forced to acknowledge that that prophecy was not yet fulfilled; and he confesseth that not only the Jews, but likewise many Christian writers, as Victorinus, Severus, Tertullian, Lactantius, who wrote in Latine—and Iræneus, Apollinaris, Justin Martyr, who wrote in Greek—together with many others even in his time, did all expect that that prophecy was to be fulfilled in the thousand years' reign, of which upon that chapter Hierome speaks very favourably, and says it was an opinion not to be reproved. Yet he continuing to write against it, and the ages following having the countenance of so learned a man, embraced hastily those mistical expositions he gave, without any further examining them.

"3. Another reason why the Scriptures, concerning the kingdom of Christ, were so little understood in the former ages of the Church, might be the usurpation and setting up the visible kingdom and temporall monarchy of antichrist, who, as soon as ever he was advanced into and secured in his throne, did presently apply to himself and to his Church all those prophecies which any way concerned the temporal dominion and glory of Christ and His people. When Constantine, the first Christian emperour, had absolutely defeated all the force and power of the heathen magistrates, and made a publick edict to destroy the worship of all false gods and their temples, then, as many understand, it was fulfilled that joyful acclamation, 'Now is the salvation, and the power, and the kingdom of our God, and the authority of his Christ;' and in part it might truly be said to have been so, for wherever the true religion is set up, and the professors of it encouraged, there, indeed, God reigns, as He did in Judea in the time of David; and Eusebius, making mention of the glorious churches that were then founded, the great revenues that were setled, the singular honour that was given to the bishops and ministers of the gospel by Constantine, we did, saith he, in this see an embleme of the reign of Christ. But this peace and security purchased by Constantine degenerated presently into a love of ease and worldly prosperity, which made the Christians generally careless of looking after a better state to be enjoyed in the first resurrection; which sloath and remisness of theirs gave advantage to the Bishop of Rome to wrest the dominion out of the emperour's hands, and by degrees to challenge unto himself the exercise of their royalty—he boasting himself to be the vicar of Christ, and the person appointed to bear rule in His

stead—the greatness of whose dominion all records bear witness to, that it did fully answer the extent of that prophecy wherein it is said, that the world wondered after the beast, and all the inhabitants of the earth, except a few whose names were written in the book of life, did worship him,—during whose universal reign and tyranny (for I am content to allow such an universality to the beast of Rome) it is no wonder if the true kingdom of Christ was not so much as thought of; as when theives have taken possession, and by force keep the house, it is no wonder if the friends and neighbors forbear to put in any claim for the right heir.

"Lastly, When the antichristian yoke was, by the gracious working of the power and mercy of God in very weak and contemptible instruments, thrown off in many countries, and Scripture light (which before was forcibly deteined and imprisoned in darkness) began to recover its luster, then amongst the primitive truths this doctrine of the kingdom of Christ did in many places revive, and was by several learned men at the very first reformation asserted; but by the seditious attempts of some mistaken men, and the horrid practises of those in Munster, this opinion became generally nauseous to the most sober and learned of our antient Protestant writers, and particularly to the judicious and truly worthy Mr Calvin, whose deserved esteem in the Church of Christ hath prevailed to keep this great Scripture truth from being so much as inquired into; but with due submission and reverence to the memory of so many famous men, I do conceive that in this particular they were swayed too much by their prejudices; and notwithstanding their authority we ought to make for ourselves a more severe and impartial enquiry, for every truth is of a divine original, and ought no more to be denyed then the Scriptures, from whence it is taken, suppressed, because unlearned and unstable men do wrest it both to their own and to others' destruction. It was indeed a great error, to say no more, of those mistaken, though, I hope, as to many of them, well-meaning, men, who thought themselves called to fight up Christ into His throne; for His kingdom is yet in patience (Rev. i. 9), and will not be fully (over all the world) in power till He himself doth come from heaven to establish it, for He is then to abolish every authority and dominion besides His own (1 Cor. xv. 24). That stone which Nebuchadnezzar saw in his vision to become a mountain, and to dash in pieces all former powers, is the Lord Christ himself, and not His saints (as some suppose); for it is He who was cut out without hands (Dan. ii. 44, 45), and in the prophets is often stiled a stone,

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because of those saving and ruining effects which follow upon those who receive or refuse Him (compare Isa. xxviii. 12 with Isa. viii. 13, 14; Zech. iii. 9). As at the building of the temple, it was not by might or power that so difficult a work was effected, but by the Spirit of the Lord, so will it be when our Lord erects His kingdom, He alone shall be exalted in that day; the sighes and groans of His oppressed people shall call Him down from heaven, and in compassion, not of His persecuting and smiting, but of His persecuted and suffering servants, He will come and save them, and destroy their enemies for them (Isa. xxxv. 4). They which teach otherwise do erre, not knowing the Scriptures; whose mistakes, however, ought not to have been looked upon to be of so dangerous and infectious a nature, as that for them the truth itself should be rejected, which is not at all guilty of those consequences which rash men do unwarily strive to draw from it; and so much for the first observation.

"The second observation was this: When the Lord Christ shall come from heaven to set up His kingdom upon earth, all His saints shall come with Him; whereby either saints may be meant or angels (as Matt. xvi. 27; xxiv. 30, 31), who are called the angels of His strength (2 Thess. i. 7) and the mighty ones, who are to descend with Him, as the executioners of His vengeance against all ungodly men, according to Enoch's prophecy (Jude v. 14, 15). But I do not take the angels to be principally meant in this place, for hereafter their office will be rather to minister, as they are described, standing like an outguard about the elders and the living creatures (Rev. v. 11; vii. 11). Whereas the Prophet Zechariah speaks of those saints that were to reign with Christ, and to share with Him in His soveraignty; and, therefore, by saints here I understand holy men, who lived before this time, and died in the faith of Christ, of whom the Apostle Paul is to be understood (1 Thess. iii. 13; 2 Thess. i. 10), and describing of the order of the resurrection, saith he, shall rise the first-fruits, then they that are Christ's, at His coming, where by coming, that the apostle means His coming to reign (which he calls His appearance and coming, 2 Tim. iv. 1), is plain from that which follows—'Then is the end, when he shall deliver up the kingdom unto the Father, when he shall have abolished all dominion and all authority and power: for he must reign till all his enemies be put under his feet' (1 Cor. xv. 23, 25). From which words it appears clearly—1. That when Christ comes, those that are His—*i. e.*, saints or believers—shall come with Him. 2. That between this coming of Christ and the end—*i. e.*, the final

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destruction of the world, and consummation of all things—there shall be interposed the reign of Christ, the duration and term of which, though it is not there expressed, yet in that vision, which John afterwards saw, we find it is to last a thousand years, all which time the saints shall reign on earth with Christ, as is particularly and expresly affirmed, and the matter twice repeated, to make it more sure (Rev. xx. iv. 6). With that place to the Corinthians, agrees what the same apostle writes to the Thessalonians (1 Thess. iv. 14), 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will he bring with him,' and (ver. 16) 'the dead in Christ shall rise first;' then—*i. e.*, after the resurrection and reign—shall be what follows concerning the final judgement, for the change of believers that remain alive till the coming of Christ (which is mentioned both here and 1 Cor. xv. 51) shall not be done at this first appearance of our Saviour, which we are now discoursing of—for then the saints, at that time on earth, shall live and reign too, as is plain (Dan. vii. 18, 22, 27)—but after this reign is fully finished, and the last judgement begins to be celebrated, then shall those saints that be then alive be caught up in the air, and be for ever with the Lord. The want of distinguishing these two times, which yet is plainly implyed in the word *επειτα* (then, or afterward), which doth not always signifie what shall immediately follow, no more then the word *ευθεώς* (presently, or immediately) (Matt. xxiv. 29), but only notes the order and succession in the several event, though at great distance of times. Neglect of observing this hath been none of the least reasons why this place of the apostle hath been so much urged against the reign of the saints before the last judgement, though, indeed, rightly understood, it doth necessarily imply it as containing the very same sense with that other passage in the Epistle to the Corinthians, which is not capable of any other interpretation.

"To clear up this a little further, I desire that place may be considered in Isa. xxiv. 23, 'The sun shall be ashamed, and the moon confounded'—*i. e.*, either their light and splendour shall be nothing in comparison of that greater glory, as Isa. lx. 19, or else it seems to note that general shaking and overthrow of all things which shall immediately preceed (as Matt. xxiv. 29, 30), 'when the Lord of hosts shall reign in Mount Sion, and Jerusalem before His antients (or elder) in glory'—where by antients (in Greek, *πρες βυτερων*, *i. e.*, elders) I cannot understand any other then those elders mentioned, Rev. v. 9, 10, who in their song of praise to the Lamb, 'Thou wast slain, say they, and hast redeemed us unto God by thy blood,

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out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign upon earth.' Which being spoken by the whole Church, under the name of elders and living creatures, consisting of officers and members, it evidently shews that such a time will be, according to our Saviour's promise (Rev. ii. 26, 27). And then all who have now a right of title, by their faith in Christ, to be kings and priests (as is expressed, Rev. i. 5, 6; 1 Pet. ii. 5–9), shall then have reality of possession, and behold their King in His beauty (Isa. xxxiii. 17)—not at a distance, but as a people nigh unto Him, and sitting with Him upon his throne —*i. e.*, visibly sharing in His dominion and glory, which state is fully spoke to in Rev. vii. compared with Isa. xxv., and Rev. xxi. compared with Isa. lx. and lxi.

"The reasons why Christ, at His coming, will bring all His deceased saints to live and reign with Him, are—

"Because of that near relation that is between Christ and His saints—He is their Head, their Husband. And therefore He thinks not His own glory compleat without them. As in the body natural, every member shares in the dignities or indignities done to the head (1 Cor. xii. 26, 27), so it is in the body mistical of Christ, the Church, which is His body, is said to be His fulness or complement (Eph. i. 22, 23)—*i. e.*, that which makes Him to be a compleat head, which without His Church, His body, He could not be. Hence is that solicitous and compassionate care which our Lord shews towards His suffering saints while they live upon earth—'In all their affliction he is afflicted' (Isa. lxiii. 9)—which made Him (as one that is sensibly wounded cryes out for ease) to call aloud from heaven, and to rebuke Saul for persecuting Him (Acts ix. 4, 5). This care our Saviour will be so far from putting off, that rather it will be more fully manifested when He comes in His glory—which is the time, not only of our Lord Christ's, but of all his saints and followers', revelation, as their reign on earth is stiled (Rom. viii. 19); for, saith the apostle, 'when Christ, who is your life, shall appear, then shall we also appear' (or, be made manifest) 'with Him in glory' (Col. iii. 4). And to this purpose may be applyed that excellent consolatory promise (Isa. xxvi. 19), 'Thy dead men shall live, my dead carkass' (for so the Hebrew word should be rendred) 'they shall arise. Awake and sing, ye that dwell in the dust: for thy dew is the dew of herbs, and the land of the gyants' (*i. e.*, of all the great and mighty in the earth) 'thou shalt overthrow;' *i. e.*, thou shalt utterly subdue all thy enemies, how great and

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mighty soever. According to that of the Psalmist, 'The righteous shall have dominion over them in the morning' (or, in that morning)—namely, that of the first resurrection; for then 'they shall tread down the wicked, and they shall be as ashes under the soles of their feet' (Mal. iv. 3). And that because of their near relation unto Christ, who hath loved them and conveyed this power to them (Rev. ii. 26, 27).

"Secondly. Another reason why Christ will bring His deceased saints to reign with Him, may be taken from that proportion which God observes in the distribution of rewards unto His people; for though the reward itself, in general, is of grace, yet God is pleased to observe this order and method in the dispensing it, that it should be some way answerable unto His people's sufferings and actings for Him. Thus the apostle (2 Tim. ii. 11, 12)—'This is a faithful saying, If we suffer with Christ, we shall also reign with Him.' And as I have already urged the words of Tertullian, so doth the apostle argue, in his second epistle to the Thessalonians (2 Thess. i. 4–7), after he had said that the persecutions and tribulations, which the Christians then endured, were permitted to be laid upon them by God, that they might be counted worthy of the kingdom of God for which they suffered. He gives this as a reason—Because it is a righteous thing with God to recompense tribulation unto them that trouble you, but unto you that are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with His mighty angels. He that serves Christ and follows the Lamb here shall hereafter be in the same place and partake of the same honour with Him (John xii. 26). And thus our Saviour prayed for them, 'Father, whom thou hast given me, I will that where I am they also may be with me; that they may behold my glory which thou hast given me' (John xvii. 24)—part of which glory is that the Father, by an eternal decree, hath set (or, as the Hebrew word signifies, anointed) His Son upon His holy hill of Sion. And when He returns from heaven to take possession of that soveraignty which the Father long since promised Him, His faithful followers shall enter into His joy—*i. e.*, as our Saviour himself explains that phrase (Luke xix. 17), 'They shall have command and share the dominions with Him.' Therefore believers are said to be heirs of God, and co-heirs with Christ (Rom. viii. 17), and partners with Christ, or partakers of Christ (Heb. iii. 14)—*i. e.*, as Peter expresseth, 'Partakers of the glory which shall be revealed' (1 Pet. v. 1), which glory is, as to the beginning of it, that which I have already mentioned;

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and our Saviour hath fully declared, when He saith that 'in the regeneration they shall sit with Him upon thrones, to rule and judge' (Matt. xix. 28).

"The sum, therefore, of this second observation is briefly contained in these three propositions, which are all evident and clear in Scripture:—

"1. With Christ, all the deceased saints, both patriarchs, prophets, apostles, and martyrs, shall be raised up and be brought to the earth, to see and share in the royalty of His government (Rev. xi. 18).

"2. The saints at that time living upon earth, both Jews and Gentiles, but especially the Jews (unto whom the first domien and chief soveraignty is frequently promised, as Isa. xlix. 23, lx. 6, 11, 12, and Micah iv. 8), shall enjoy all that time the greatest security, peace, and prosperity imaginable, doing all the actions of a mortal life, but without either sin or sorrow, 'for they shall be all righteous' (Isa. lx. 21). And the Lord will then put His Spirit into them, without ever withdrawing it any more (Ezek. xxxix. 29), and Sathan shall be chained up and hindered from deceiving, during the whole term of a thousand years (Zech. xiii. 2; Rev. xx. 2, 4–6)

"3. After this state of things, and the thousand years are expired, then follows the insurrection of Gog and Magog, and the final judgment, as is expressed (Rev. xx. 7); and then shall the saints that remain until that time be changed, and death for ever swallowed up in victory, and the reign of Christ and of His saints, hitherto managed upon earth, be translated into and consumated in heaven, 'that God may be all in all' (1 Cor. xv. 28).

"If any ask, as Nicodemus did our Saviour when He had discoursed to him concerning the great mistery of regeneration, How can these things be? I may reply, in our Saviour's words, Art thou a master or teacher in Israel, and knowest not these things? For, as the apostle speaks, handling partly this very doctrine, Whereas we ought to be teachers for the time, considering how long the light of the gospel hath shone among us, we have still need of milk, sitting down satisfied with the lowest elements and beginnings of Christianity; such are the doctrines of faith in Christ and repentance towards God, which the apostle calls the word of the beginning of Christ (Heb. vi. 1). But we cannot bear strong meat, nor are careful to be carried unto perfection—*i. e.*, unto the height and perfection of our hope and holy profession, to the full comprehension, belief, and avowed owning of which we ought to arrive, and leave the solution of all doubts and scruples

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unto the power of God, which is able to the full to effect whatever He hath promised. When the angel had told Mary that the same person who was the eternal Son of God should become man, and be conceived in her womb, she asked presently, 'How shall this be?' But after he had further revealed that the Holy Spirit should come upon her, and the power of the Most High overshadow her, by whose secret and inconceivable acting that great and stupendious mistery should be effected, we do not find then that she questioned or doubted any more, but in an humble resignation of herself gave immediately thanks to God. 'Behold,' saith she, 'the handmaid of the Lord, let it be unto me according to thy word.' The same should every true believer do in this case, for this temporal glory of Christ and of His saints is not only promised in every whit as express words, but likewise mention is made of the same creating and almighty power as ingaged to perform it, and therefore God speaking of this very state commands His people not to remember former things (Isa. xliii. 18, 19). Because He was doing a new thing, in comparison of which all former acts of power and mercy exerted by God on the behalf of His people should be obscured and darkned, as stars are by the brighter glory of the sun, so (Isa. lxv. 17), 'Behold,' saith God, 'I am creating a new heaven and a new earth,' in which, as Peter hath it (2 Pet. iii. 13), righteousness is to dwell; and which we expect, according to His promise; and this is that time of our Saviour's and of His saints' visible kingdom, which will bring a reformation upon the whole world; and when it once doth take place, former things shall no more be remembered nor come into mind. In that place of Isaiah, the word creating is very remarkable; for when the Prophet Jeremiah foretold the birth of Christ, he useth the same expressions (Jer. xxxi. 22), 'Behold the Lord createth a new thing, a woman shall compass a man'—*i. e.*, in other words, 'a virgin shall conceive a son' (Isa. vii. 14), which thing, when it was done, was so new—that is, so strange and extraordinary—that the Prophet Isaiah, who foretold it, complains, 'Who hath believed our report?' (Isa. liii. 1) and yet the exact and punctual fulfilling of that which is far greater and less intelligible will not prevail with us to believe the other; but when our Lord shall come, 'He will scarcely,' as to this particular, 'find faith upon earth' (Luke xviii. 8). So little expectation will there be of His appearance and of His kingdom, which, as they are joyned by the apostle, so they will be revealed together (2 Tim. iv. 1). And all who deny this may receive this answer, which our Saviour gave to the

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Sadducees who denyed the resurrection, 'They erre, not knowing the Scriptures' (which have clearly promised such a state), 'nor the power of God' (which is fully able to effect it).

"Here I might end, as having fully (and, as I think, to all unprejudiced persons, convincingly) proved the truth of the doctrine I undertook to deliver; but because one argument commonly urged against it is a supposal that this doctrine hath little or no influence upon our present practice, but rather tends to unsettle the world, which was the outcry raised against it of old (Luke xxiii. 2, 5, and Acts xvii. 6, 7), then to build up any in true holiness, I shall therefore briefly insist upon a few practical inferences which follow hence, and so conclude.

"First. This doctrine, concerning the kingdom of Christ upon earth, serves to inform us what we should continually pray unto God for, and make one of our most earnest and importunate petitions, namely, this — Thy kingdom come— that God, in mercy to His people, and in zeal for His own glory, would hasten the time of setting up this kingdom, that so the wickedness of the wicked (Ps. vii. 9) and the sufferings of the righteous may come to a full end; for when 'God reigns, the wicked shall be destroyed out of his earth' (Ps. x. 16, comp. Ps. civ. 35); and thus, as our Saviour himself speaks in the parable, 'The Son of man shall send his angels, and they shall gather all the scandals, and such as commit iniquity out of his kingdom' (Matt. xiii. 41). But to bring this to pass, it must be the work of fervent prayer. God the Father did not promise to give the nations for the inheritance of His Son, but upon the condition of His asking it. 'Ask of me,' saith He, 'and I will give the nations for thine inheritance' (Ps. iii. 7, 8). So when God, by the Prophet Ezekiel, had promised the people of Israel that He would not only pardon their sins, but put His Spirit into them, and then give them a lasting and peaceable possession of their land, He adds, 'Yet for this I will be inquired of by the house of Israel to do it for them' (Ezek. xxxvi. 37). For God's promises, though never so absolute in the letter and expression of them, yet are so far from excluding prayer, that they are given as motives to quicken us in it; since in them God hath graciously afforded so many arguments by which our faith may be supported and incouraged to plead with Him: thus, our Saviour having foretold the coming of His kingdom (for of that He speaks, Luke xxi. 31), and given several signs, that were to be the tokens and forerunners of its approach, He concludes, 'Watch ye, therefore, and pray always' (v. 36); for the

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performance of which duty, besides the command obliging to it, we have this great incouragement — that the more the hearts of God's people are drawn out, in earnest expectation of and vehement longing for the kingdom of Christ, they may be assured the nearer it is. Thus the Psalmist, praying that God would restore His people, concludes confidently (Ps. cxii. 13, 14), 'Thou wilt arise, thou wilt have mercy upon Zion,' for the time to favour her, yea, the set time of which God had spoken (Isa. lx. 22), 'I the Lord will hasten it in its time' is come. Of which peremptory assertion he gives this reason, 'For thy people take pleasure in her stones, and they favour the dust thereof.' As if he had said, The desires of thy people are now more then ordinarily raised up and carried out, in hope of a sudden restoration, notwithstanding the present visible difficulties, which may hinder such an expectation, by seeing the rubbish and ruines of Sion, and therefore I conclude that the time of her deliverance is nigh : for this we must take for granted, that a spirit of prayer, which is the spirit of God in believers (Rom. viii. 14, 26, 27), is never given out but there is a willingness and propensity in the heart of God at that time to grant the very thing which He is prayed to for. Thus the Psalmist (Ps. x. 17), joyns together God's preparing the heart of His people, and the inclining of His own ear to hear. Thus it was, in the Church of the Jews, at our Saviour's first coming, there was then almost a general expectation raised of Him. Joseph of Arimathea is said to be one of those that waited for the kingdom of God (Mark xv. 43). Simeon, Anna, and many others, did look for the consolation and redemption of Israel, as the coming of the Messiah is called (Luke ii. 25, 28). And not only they, but even the generality of the Jews, were then expecting that Christ should come (Luke iii. 15). And as they expected and believed, so it was indeed, though the mean appearance which our Saviour then manifested himself in kept the greatest part of them from believing in Him. What the Church of God did at our Saviour's first, we should think it our duty to do in reference to His second coming, namely, 'Be expecting and hastening it,' as Peter's expression is (2 Pet. iii. 12)—*i. e.*, By heads lifted up, be looking intently for it, and by arms stretched out in prayer, be earnestly requesting it: for if the virgins slumber, it is no wonder if the Bridegroom tarries; and if His people do not desire Him to hasten, how can we expect but our Lord will delay His coming? This, therefore, we should, with all manner of religious importunity, incessantly beg for, and offer a kind of holy violence to God, giving Him no rest,

as the expression is (Isa. lxii. 1, 6, 7), till He doth establish His word, and send us our promised Lord and King from heaven, that we may be kings and priests with Him, and share in all His royal glories.

"Secondly, we may learn from hence, to pray, and to 'wait with patience for our Lord's coming,' for He hath onely withdrawn His residence from earth for a time, till all things be made fit for His return, and then He will not delay; when a few changes more are past, He will come from heaven; and by bringing in everlasting righteousness, the effect of which is stability and peace, He will put a full end to all future mutation. We should therefore, as our Saviour advised His apostles, Luke xxi. 19, 'in patience possess our souls;' that is, as James speakes, 'Let patience have its perfect work in us' (James i. 4), that we may be perfect and intire, wanting nothing, or in nothing—a little patience, and for a little time, will not serve our turn; for Christian patience had no bound to it, but is to be terminated only in the coming of Christ; therefore the exhortation runs, 'Be ye patient, brethren, unto the coming of our Lord' (James v. 7, 8). This grace is requisite in all the actions which we do as Christians—in hearing, to retain the seed and to bring forth answerable fruit, which is brought forth with patience (Luke viii. 15); in praying, that we be not discouraged, and for want of a present answer, be tempted to give it over (Luke xviii. 1); in suffering, that we faint not, but resolutely hold out our race (Heb. xii. 1); and therefore the gospel, which so much enjoyns and requires it, is called the word of Christ's patience (Rev. iii. 10). But in nothing is patience more necessary than in watching for our Lord's appearance, and therefore, with the work of faith and labour of love is joyned the patience of the hope of our Lord Jesus Christ (1 Thess. i. 3), *i.e.*, the patient waiting for and expecting Him from Heaven, as it is explained, ver. 10. So (2 Thess. iii. 5) the Apostle prays, 'that God would direct their hearts unto the love of God and patience of Christ, where patience, as also the Greek word ὑπομενη, from the Hebrew קוה, signifies patient expectation; for what faith believes, and prayer solicits, that patience waits for (Rom. viii. 24, 25), of which, saith the apostle to the believing Hebrews, ye have need (Heb. x. 36); for because our Lord not delays, in the sense we usually take delay (2 Peter iii. 9), but forbears His coming till the proper time of it, which is not yet fully come, because that all things that are to precede it are not yet accomplished, therefore we had need be armed with patience, or else our haste and impatience may undo us; as that wicked servant, who relaxed

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his watch and fell to fleshy pleasures, lost thereby all the benefit of his former vigilance, so will it also fare with us, unless, by patient perseverance in well-doing, we seek for glory, honour, and immortality (Rom. ii. 8), like rubbish by fire, and a new theatre or throne of glory, erected for men of another nature and spirit to converse in. How greatly, then, should we rejoyce to drink of our Lord's cup, and to taste of the same sufferings, since, for aught we know, the death and martyrdom of a few more may compleat the number, and bring our Lord from Heaven to avenge their quarrel; and then our tears will be rewarded by having them for ever wiped away, and each drop of blood that hath been shed in this illustrious cause will add a glory and a wreath unto our crown. Then shall we, in the prophet's words, cry out and say, 'Lo, this is our God; we have waited for him, and he hath saved us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation' (Isa. xxv. 9). In which place this very time and reign is spoken of.

"Lastly, we should learn from hence to make a diligent inquiry into our saintship, for since, when our Lord come, none but His saints shall come with Him, we ought to make a careful search, whether we be indeed saints or not, least in that day of tryal, which will be revealed with fire, we be found deceivers of ourselves, and so be put to shame by Him at His appearance (1 John ii. 28). Many professors, like the foolish virgins, and those who boasted of their prophecying in the name of Christ (Matt. vii. 21–23), will be found mistaken, and, instead of partaking of the resurrection of the righteous, to whom alone the reward is promised (Luke xiv. 14), will be razed up to shame and everlasting contempt (Dan. xii. 1, with Isa. lxvi. 24), beholding the glory of others, who formerly were much inferior to themselves, but see themselves excluded, which will increase their misery (Luke xiii. 28, 29), and occasion that inward anguish which is expressed by weeping and gnashing of teeth. Thus the psalmist, speaking of the happiness of the righteous, 'The wicked,' saith he, 'shall see it and be grieved; he shall gnash his teeth and melt away.' The coming of Christ, though it be a 'time of refreshing' (as it is called, Acts iii. 19) to his distressed and persecuted servant, yet to others it will be very terrible, which makes the prophet inquire, 'Who can abide the day of his coming, or who can stand when he appears?' (Mal. iii. 4), for he will come as fire to chaff, to burn the wicked out of the earth (Mal. iv. 1); and therefore we had need ask whether we can, like gold, indure his refining, and continue unscorched in the midst of such everlasting burning (Isa.

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xxxiii. 14). Christ comes from heaven to take vengeance on his enemies (2 Pet. iii. 7, Jude ver. 14, 15), as well as to be glorified in His saints, and admired in them that believe (2 Thess. i. 7–10); and therefore we have the great and rich men of the earth calling out 'to the rocks to fall upon them, and to the hills to cover them' (Rev. vi. 16, 17), because truth of holiness and nothing else will be of any avail at that day, which should make us very serious in examining ourselves about it.

"Among many other signs which may be given of our saintship, I shall content myself with mentioning only two, because they do in an especial manner relate to the matter in hand.

"First, What love have we for the appearance of Christ, and how are we affected with the thoughts and hopes of His coming? Abraham rejoyced in hope to see that day, and when he saw it, by an eye of faith, he was glad (John viii. 56). The same disposition should be in all believers who are the children of Abraham; and so much the rather, because now Christ is to appear without sin, *i.e.*, in His full beauty, and for lustre of majesty, without any cloud of imputed sin to eclipse and to hide His comliness, as formerly there was (Isa. liii. 2), and this He will do for salvation unto them who expect Him (Heb. ix. 28). This the Apostle Paul makes a certain sign of the Corinthians' conversion to the faith, that they did expect the revelation of our Lord Jesus Christ (1 Cor. i. 7); for he cannot be a true disciple of Christ, a child of the bride-chamber, who doth not inwardly grieve and mourn for the absence of the bridegroom (Matt. ix. 15), which mourning must necessarily be accompanied with earnest longing to see one of his dayes (Luke xvii. 22); and therefore the apostle, speaking of the great work that was wrought by the Spirit of God upon the Thessalonians, he makes the summe and height of it to be this, 'They were turned from idols to serve the living and the true God, and to wait for his Son from heaven' (1 Thess. i. 10). And again, in his epistle to Timothy, he saith, 'The crown of righteousness was laid up, not for himself alone, but for all those that loved our Lord's appearance' (2 Tim. iv. 8). So that to have a love for Christ, and a longing earnestness that His name may be glorified, and His kingdom set up in the earth, it is an undoubted sign of the truth of faith, and that the faith of Christ hath taken possession of us. 'For the Spirit and Bride say, Come; and every one that heareth (or readeth) let him say, Come; yea, O come Lord Jesus, come quickly' (Rev. xxii. 17, 20).

"Secondly, What care have we to walk worthy of Christ? This is that which the apostle very often earnestly presseth.

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'We testifie,' saith he, 'that you walk worthy of God, who hath called you unto his kingdom and glory' (1 Thess. ii. 12); and having said (2 Thess. ii. 14), that 'they were called to the obtaining of the glory of our Lord Jesus Christ,' he adds, 'Therefore stand fast' (ver. 15). We are not onely 'to be holy as the Lord is holy,' as Peter exhorts (1 Peter i. 15, 16); but we are to have this end in it, that when Christ appears we may have confidence (1 John ii. 28). So also the Apostle Peter, expecting, saith he, these things (*i.e.*, new heaven and a new earth, wherein righteousness, and the practicers of it, is to dwell), give diligence to be found spotless and blameless by him (2 Pet. iii. 13), which likewise, upon the same grounds, is the exhortation of the Apostle Paul (1 Thess. v. 23).

"There are four things which these expectants should have an especial care to purifie, and to separate themselves from:—1. Fleshly lust; 2. Worldly cares; 3. False worships; 4. Servile fears.

"First, From fleshly lusts. What they are I need not mention, for, as the apostle observes, 'the works of the flesh are manifest' (Gal. v. 19. 20), which whoever do indulge and allow themselves in, they cannot inhabit the kingdom of Christ and of God (ver. 21, Eph. v. 5). The New Jerusalem, which comes down from heaven, and is nothing else but the kingdom of Christ, and of His saints upon earth, is a place of so great purity that no unclean thing shall enter into it (Rev. xxi. 27); dogs and swine, and all voluptuous, hurtful beasts like them, they are without the gates of that city (Rev. xxii. 15). A Christian is said to be already 'raised with Christ' (Col. ii. 12); and as to the truth of our graces, we are to look upon ourselves as citizens and inhabitants, not of earth, but of heaven (Phil. iii. 20), and so to live like those that are acted by an heavenly spirit, which daily prompts us to look after a better hope then anything this present flesh affords. To sow unto, *i.e.*, to gratifie which, is onely to take a great deal of pains that we may reap corruption (Gal. vi. 8). The same Spirit which hereafter shall raise and glorifie our mortal bodies must now sanctifie them (Rom. viii. 11), or else we shall die (ver. 13)—*i.e.*, we shall rise only to have our portion in the lake of fire, which is the second death, where all the abominable and unbelievers are (Rev. xxi. 8).

"Secondly, From worldly cares. We are commanded in an especial manner to beware that our hearts be not burdened with the cares of this life (Rev. xxi. 34), for by such the day of the Lord's coming can neither be foreseen nor desired, both their heart and eyes being already filled and possessed with

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another object. When we cry out, as Peter did, 'It is good for us to be here,' we shall never care to come down from the mount which we here reared up and fancied to ourselves. As in the time of publick judgements, it is our duty not to seek after great things for ourselves (Jer. xlv. 5), so when we are assured that Christ at His appearance and kingdom will destroy this present frame of things, and cause all the beauty of it to perish—for any ambitiously to affect and pursue a present fading greatness and glory—it argues plainly that their faith is but small, and that they have little or no expectation of something better. Who rightly apprehend, and frequently reflect upon, the inevitable shakings and convulsions which the kingdoms of this world are subject to will never rest satisfied till they have secured unto themselves a place in that 'kingdom which cannot be shaken' (Heb. xii. 28). Believers with Abraham, David, and the patriarchs of old, are but pilgrims and strangers here (1 Pet. ii. 11), and therefore they are daily to be looking for and up to that heavenly city, which is the New Jerusalem let down from heaven, 'whose maker and builder is God' (Heb. xi. 1).

"Thirdly, From false worships. Who follow the Lamb must have His and His Father's name upon their foreheads, and keep themselves undefiled with women (Rev. xiv. 1, 4, 5)—*i. e.*, they must openly own the true worship of God, and carefully avoid all idolatrous mixtures; shunning all manner of communion with false and adulterous churches, from which who so keep themselves they are the virgins mentioned in the Revelation; and this is to be their state during the whole time of the reign of antichrist, in opposition to whom (because they hold the commands of God and the testimony of Jesus) they are called witnesses (Rev. xi.). Since we are redeemed by Christ, we must take heed in every respect, but especially in this, wherein His Father's honour is so much concerned, how we be found the servants of men (1 Cor. vii. 23).

"When the sixth vial is poured out, which I take to be the time when the Jews (who are called the kings from the east) shall have their way prepared for them over Euphrates to return into their own land, at which time Christ himself shall appear at the head of them (Micah ii. 12, 13), then is there this voice, as it were from heaven, 'Behold, I come as a thief. Blessed is he that watcheth, and who keepeth his garments, that he doth not walk naked' (Rev. xvi. 17). By garments there, is meant the righteousness of Christ for justification, and that way of holiness for sanctification, which Christ hath revealed He will be served and obeyed in. Which whosoever

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shall not at that time be found walking in, but worships God according to his own or other men's devices, his works (as the prophet threatned the hypocritical and ceremonial Jews) shall not prove a covering to him, but both they, and all the lies which are found out to support them, shall be swept away; the fire, wherein that day shall be revealed, will burn up all the dross and stubble, wherewith vain men think they adorn, but indeed only disfigure, or rather defile, God's worship. Whatever paint may be put upon men's inventions, it will, upon an impartial search, be found almost as little a sin not to serve God at all, as to serve Him in any other way then He himself hath commanded; for the one indeed is barefaced impiety, but the other is thus far like unto it, in that it presumes to teach God wisdom, and so, Judas-like, betrays God's honour, while it pretends to kiss Him.

"Lastly, From servile fears. There is nothing more unworthy of a Christian then to be afraid of men, since this tends to the dishonour of Christ, as if He were not a great King, and able to save all His subjects. This charge He laid upon His disciples when He sent them to preach, 'Be not afraid of them which can only kill the body' (Matt. x. 28); and afterwards, when He encouraged the Church of Smyrna, 'Fear none of those things which thou shalt suffer; the divil shall cast some of you into prison, that you may be tempted; be thou faithful unto death, and I will give thee a crown of life' (Rev. ii. 10). This promise we do evidently disbelieve, if we give way so far to our fear as to be kept from open confessing, and, therefore, the fearful and unbelieving are joyned together, as those that are to have their part in the same lake of fire (Rev. xxi. 8). When the apostle presseth Timothy to be earnest in stirring up that gift which God had bestowed upon him (2 Tim. i. 6), he useth this argument, 'For God hath not given us the spirit of fear, but of power' (ver. 7); and thence he proceeds to exhort him, 'Be not therefore ashamed of the testimony of our Lord (ver. 8), but suffer affliction with the gospel according to the power of God,' all those distinctions and evasions which men have devised to shift off the cross, will be found at last to be only the hiding-places that fear hath provided to shelter itself in; and what the apostle affirmed concerning the ceremonie pressed and contended for in his time, may be asserted concerning all, that those who compelled others to them, did it only that they might not be persecuted by the cross of Christ (Gal. vi. 12). But since the cross doth prepare the way for the crown, let us not fear, but rather pray, as the apostles did when they were silenced by their rulers, 'Now, Lord, behold

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their threats, and give unto thy servants with all boldness to speak thy word (Acts xiv. 29). Courage becomes a Christian so much, that without it he cannot be one, but will, upon every trial, expose his Lord's honour and power to contempt and censure.

Art. II.—THE KING OF TYRUS.

Ezekiel xxviii. 1–19.

The prince, in ver. 1–10, is evidently a man—everything in the passage agrees with this. But the prophecy can be applied to no mere man, however magnificent, wise, powerful, or proud; and, of course, whether it be regarded as already fulfilled, or as still awaiting its fulfilment, it cannot be explained by referring it to any merely human king of Tyre, or to any dynasty of Tyrian kings. The king is said to have been in Eden, the garden of God; and whatever Eden and the garden of God may mean, they cannot refer to any place that has existed on earth since the disappearance of the Paradise in which our first parents were placed. The only persons that can here be thought of as having been in Eden are Adam and Satan: to the former this passage cannot apply, whatever may be said as to the latter. In ver. 14 the king is called a cherub, and is said to have been upon the holy mountain of God, which does not agree to any man. In ver. 15 it is said, "Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee," which can only be understood of some being who fell from a state of original righteousness and integrity; Adam is here out of the question, and to none of his descendants is the verse applicable. The king of Tyre, therefore, is manifestly superhuman.

The question very naturally suggests itself, Is the king of Tyre identical with the prince of Tyre? This question may seem unnecessary, for if the prince is only a man, while the king is more than man, how can they be the same? But we do not see how the consideration of this or a similar question can be avoided, without abandoning the obvious meaning of the words, and adopting some figurative or spiritualistic mode of interpretation. Did we deem ourselves at liberty to do this—to treat the Word of God as a book of riddles, with less respect and reverence than is accorded to any merely human writing—we should be able, with the utmost ease, to evade every question that might threaten to be in the least degree em-

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barrassing, except this, How can you be certain of having obtained the true meaning of any passage of Scripture? The mere circumstance that it is difficult to give a consistent and reasonable explanation of any passage by adhering to its obvious meaning is no reason for abandoning that meaning for a figurative or mystical sense, otherwise we should be bound to hold that our power of conception and comprehension is the standard and criterion of truth and reality—that what we cannot explain is inexplicable, and what we cannot understand is impossible. Were it clearly proved that the literal sense cannot be true, we should be under a necessity of adopting another meaning; but so long as the literal sense is only difficult, we are bound to abide by it, though we may never be able to penetrate the mystery that obscures it. The literal meaning of this passage is confessedly difficult and mysterious; but we prefer the literal meaning, however difficult and obscure, to any figurative meaning, however easy and uncertain; and therefore we must ask the question, Are the prince and the king of Tyrus identical? If they are, it must be explained how they are so; if not, in what relation do they stand to each other, if in any? and who is this king of Tyrus, who is more than man? These are questions which arise naturally out of the passage. We might escape them by supposing the prophecy to be a specimen of oriental exaggeration and hyperbole—a method which enables a commentator to solve difficulties and clear up obscure passages with great facility, and which, probably on this account partly, enjoys at present a large amount of popularity; but this method we neither dare nor desire to adopt. The prince and the king seem at first sight the same—not, of course, the same person, but, if we may so speak, a kind of compound individual consisting of two distinct persons, a human and a superhuman, as Judas, after Satan had entered into, and while he remained in him, might be regarded. On this supposition, the only possible subject of the passage appears to be the last great Antichrist, who, as is confessed, is to be a man whose coming is after the working or inworking of Satan; or, in other words, a man who is energised by Satan, or in whom the devil dwells. The last great Antichrist is therefore, according to this view, a compound individual made up of a man and Satan. He is also to be king of Tyre. If any difficulty should be felt as to his connexion with, and dominion over that place, Dan. xi. 41–45, and Rev. xiii. 7, will furnish materials for obviating it. The whole prophecy of the prince—viz., ver. 1–10, with the exception of vers. 7, 8, and 10—agrees very well with the descriptions

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of Antichrist as man which are given in other parts of Scripture—as to his pride, setting himself up as God, his riches, power, wisdom, and the like. But the death of the prince, as given in vers. 7–10, does not agree with the destruction of Antichrist, as foretold in 2 Thess. ii. 8. The prince is slain by men, "the terrible of the nations," he is to "die the death of the uncircumcised by the hand of strangers;" whereas the Lord himself shall consume the Man of Sin with the spirit of His mouth, and destroy him with the brightness of His coming. The manner in which the prince perishes is clear, and there is no obscurity about the way in which the Man of Sin is destroyed; but the manner and the cause or agency are different in the two cases; and therefore the prince and the Man of Sin are not the same person. The passage, vers. 1–10, in all probability refers to the prince who was reigning when Nebuchadnezzar took the city, or possibly to the Babylonish viceroy who ruled when it was taken by Alexander the Great. He bears a very strong resemblance to the Man of Sin in saying and thinking that he is God; but this is a peculiarity which is found more or less manifestly in most, if not all, of the rulers of the kingdom of this world. The spirit of the world's power is antichristian, and it impresses upon rulers, whom it uses more or less as its instruments and organs of manifestation, a tendency to usurp the place and the prerogatives of God; and this is sufficient to explain how it came to pass that the prince of Tyrus, though only a man, set his heart as the heart of God.

It remains to attempt an explanation of vers. 11–19. It should be observed, that from ver. 16 to ver. 19 the authorised version is not always correct; in ver. 16, "I will cast," "I will destroy," ought to be "I have cast," "I have destroyed;" and so, in like manner, with vers. 17, 18, 19. Any difficulty which this correct rendering may seem to occasion will disappear, if it be borne in mind that this passage is a lamentation supposed to be uttered after the events spoken of in it have happened. It was said that the subject of this whole passage is the last great Antichrist; we have, however, seen reason to modify this view, for it appears that vers. 1–10 refer to some ruler of Tyre in ancient times. With this correction, we think the view given above to be the true one, viz., that in vers. 11–19 the last great Antichrist is spoken of, and a brief sketch given of his whole history, from his original condition down to his final doom. A superhuman being is the subject of the passage—a cherub, or an angel, who is also king of Tyre;

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but he is not a mere angel or cherub—he is something more. "I have cast thee to the ground, I have laid thee before kings, that they might behold thee," are words which cannot apply to a mere angel or cherub, but, as we naturally suppose, can only apply to a man. In like manner with the latter half of ver. 18, especially—"I have brought thee to ashes in the sight of all them that behold thee"—we should have considerable difficulty in applying this to an angel or a cherub, but no difficulty at all in applying it to a man, particularly as it harmonises with 2 Thess. ii. 8. But if the king is spoken of as both a man and a cherub, he must be both, or, in other words, he is, as before, a compound individual, consisting of a human ruler of Tyre, although not the prince in vers. 1–10, and of the superhuman being spoken of in the former part of the second passage—vers. 11–19; *i. e.*, the human component is the Man of Sin, the last great personal Antichrist; the superhuman constituent is the cherub, or Satan, who dwells in and energises the Man of Sin; so that both the man and his evil inmate may be spoken of as one king, or may be addressed separately, as circumstances may require. This view enables us to give a reasonable explanation of the passage in most if not all of its details, which is an argument of no small force in favour of its truth.

It is generally believed that Satan was originally a spirit of great excellence, power, and splendour, ranking among the highest, if not himself the very highest of created beings. Milton expresses this belief: "He of the first, if not the first archangel, great in power, in favour, and pre-eminence;" and again, "Great, indeed, his name, and high was his degree in heaven." And this belief is justified by Jude 9. With this ver. 12 of our present passage is in perfect harmony, "Thou sealest up the sum," &c.,—thou art the most perfect of created beings.

In ver. 13, he is said to have been in Eden, the garden of God. This cannot be the Eden of Genesis; because, when Satan was in the Eden of Genesis, he was fallen and sinful; whereas he is represented as perfect and upright while he was in the Eden of Ezekiel, upon the holy mountain of God, and as being cast out of it only when iniquity was found in him; and moreover, it is evident that the Eden of Genesis is different in its nature from the Eden of Ezekiel. This Eden must have existed upon the earth at a period anterior to the work of the sixth day—anterior, indeed, to the chaos in the first clause of Gen. i. 2, for any other supposition is rendered impossible by the condition of the earth subsequent to chaos.

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But the well-known rendering of Gen. i. 2, "the earth *became* without form and void," enables us to find room for this Eden in a far back period of the earth's history, while yet it existed in a state of order previous to the chaos now referred to. This implies that the angels who are now fallen were placed upon this earth when they were created, which supposition, to say the least, is just as reasonable as any other, and is more in accordance with certain facts than the common opinion that they dwelt originally in heaven, and fell from thence. This latter supposition has no foundation that we are aware of in Scripture, and therefore we feel no scruple in rejecting it for another which seems more probable, and which, indeed, appears not altogether destitute of scriptural grounds to rest upon. But if they were placed upon this earth when created, what more natural than that, as a particular place was prepared for Adam's abode, so a particular place should be prepared for their habitation, or at least for the special residence of their leader and prince who sat among them on the throne of highest dominion? It is easy to see also how this place should be called Eden, the garden of God, viz., from its beauty and pleasantness, and by allusion to the garden of Eden in Genesis. But, from the nature of its inhabitants, the Eden of the King of Tyrus must have been very different in its constitution and fitting-up from the Eden of Adam. This is what we naturally expect, and we find our expectations justified. The garden which the Lord God planted eastward in Eden for Adam was a place of every tree that was good for food, and pleasant to the eye, such as Milton describes it ("Paradise Lost," iv. 205–268), a place of flowers and green shades, and crisped brooks, and dewy freshness. To the Eden of the cherub, however, Milton's description of the sun may almost be applied ("Paradise Lost," iii. 590–598):—

> "The place he found beyond expression bright,
> Compared with aught on earth, metal or stone;
> Not all parts like, but all alike inform'd
> With radiant light, as glowing iron with fire;
> If metal, part seem'd gold, part silver clear;
> If stone, carbuncle most, or chrysolite,
> Ruby or topaz, to the twelve that shone
> In Aaron's breastplate," &c.

We do not see any improbability in the view, that a place composed of some such materials should have been prepared for such spirits, to be to them in some sort what the garden of Eden would have been to mankind had Adam held fast his integrity—viz., the special abode of their prince and leader, the seat of government, and the great place of worship where,

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at stated seasons, they should all meet in solemn assembly. A place in many respects similar is prepared for this world, even that great city, the holy Jerusalem (Rev. xxi. 10–27); and if for men when restored, much more for angels who preceded them on the earth, and were much more excellent and glorious than they. Eden is probably the name for the whole region. The garden of God denotes a particular place within that region, and the mountain of God in the garden the principal and most sacred place of all—the whole corresponding, perhaps, to the holy of holies, the holy place, and the court of the temple. Much has been said of typical forms which regulate the construction of plants and animals, from the earliest dawn of creation down to the present era of perfect organisations; and we might be able, perhaps, to speak with equal certainty of typical forms of God's dealings with intelligent creatures immediately after their creation, and of typical forms of worship, of general or universal prevalence, were it in our power to examine a sufficient number of specimens. In general, however, a place and a form of worship are here indicated; the details it is impossible to explain, because they are not given, and we cannot infer them. The words, "every precious stone was thy covering," may be understood in different ways; but the most probable meaning of the word "covering" (מְסֻכָּה) is not "clothing," but "tabernacle" or "palace."

> "His royal seat,
> High on a hill, far blazing, as a mount
> Raised on a mount, with pyramids and towers,
> From diamond quarries hewn, and rocks of gold,
> The palace of great Lucifer."
>
> *Par. Lost*, v. 755-760.

It appears to mean a large and magnificent structure, built of precious stones and gold, upon the holy mountain, which was at once the temple of God, or the place where He was worshipped, and the residence of Satan, just as the temple at Jerusalem was the temple of God and the residence of the high priest. He is here called the anointed cherub, or the cherub of expansion that covereth, in allusion, no doubt, to the cherubim that overshadowed the ark in the holy of holies; he is said to have been upon the holy mountain of God, and to have walked up and down in the midst of the stones of fire, and to have been "set" or constituted; from whence, it seems very evident that he was appointed to discharge some function in connexion with the worship of God. He was the cherub that covereth or protecteth, the cherub of expansion whose power and authority extended over the whole worship of God, and who was com-

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missioned to take in some way the oversight thereof, and to see to it that the rules which God had laid down should not be departed from, and that nothing contrary to them should be introduced. While he was perfect he walked up and down in the midst of the stones of fire, but iniquity was at last found in him. The opinion is very generally held, that pride was the sin whereby Satan fell (1 Tim. iii. 6), "Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil;" and with this ver. 17 agrees, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." But his pride must have manifested itself outwardly, as Eve's unbelief and pride did in eating the forbidden fruit. How it thus manifested itself, however, we are not informed here, unless the first clause of ver. 16 be understood as referring to its manifestation, inasmuch as it appears to assign the reason why he was cast as profane out of the mountain of God, and destroyed from the midst of the stones of fire. The words, "thou hast sinned," which are quite general, and convey no specific information, may be regarded as assigning that reason; but it seems most natural to regard the rest of that clause, as well as the first clause of ver. 18, as referring, not to Satan's first sin, but to the wickedness of the complete antichrist; while in the two latter clauses of ver. 16 Satan himself is addressed, and the punishment of his first sin spoken of; and in the last clauses of vers. 17, 18 and 19, Antichrist, as a man, is addressed, and the punishment which has been inflicted upon him declared. There is a perfect parallel to this passage, in regard to the individual spoken to and the manner of address, in Gen. iii. 14, 15. The serpent there spoken to is a compound individual, consisting of the serpent and the devil; both are addressed, the mere serpent in ver. 14, and the devil, the old serpent, in ver. 15, while apparently the discourse is directed only to one.

We have thus brought before us in this passage the way in which Satan became originally connected with this world as its prince or lord—namely, by being created here, and appointed by God to that high position. He was the rightful lord of the world till iniquity was found in him, when he was cursed, and cast as profane out of the mountain of God. But his connexion with the earth as its prince was not then broken; he continued, and will continue to be *de facto*, though not *de jure*, its lord till Christ himself, the true and rightful lord of the world, shall enter upon His inheritance, and finally cast the devil into the lake of fire. And that connexion, from his fall till he is at last consigned to punishment, is followed by the most baneful

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results to the earth and all that live upon it. For was not his fall as lord of the world the cause of the chaos in Gen. i. 2? was not his connexion with the earth, as the sinful and fallen lord thereof, the cause of death before the fall?* And does not that connexion account proximately for the relation in which he stands to our race, and for the mighty and most disastrous influence which he exercised over our first parents, and which he continues to exercise over mankind at large?

We do not propound the above view of the passage as if we were absolutely assured of its correctness, but we give it as the view which, so far as we can see at present, comes nearest to the truth. And our object in writing these remarks will be attained, should they be the occasion of inducing any one either to shew more conclusively that the above view of the passage is the right one, or to establish another interpretation of the passage altogether.

Art. III.—SOME PASSAGES IN THE NEW TESTAMENT WHICH REFER TO THE FUTURE RESTORATION OF ISRAEL.

Believers in the future restoration of Israel are often told that the New Testament is opposed to their views. This we do not believe. To the Old Testament we principally look for direct evidence on this point; yet we maintain that, so far from the New Testament opposing our hopes concerning Israel's future national and spiritual glory, it sanctions and confirms all that the Old Testament says, and bears an independent testimony on this important subject. Some of these proofs found in the Epistles (principally as quotations from the Old Testament) we now propose to examine.

While God never allows any essential or important truth to rest *only* on indirect or incidental proof, yet He frequently introduces such kind of proof to illustrate and confirm truth already clearly and positively revealed in other places. Such additional evidence is most valuable and instructive—albeit, there is abundance of direct proof already. Take as an

* This, even as a mere hypothesis, furnishes by far the best, indeed the only reasonable, account of death before the fall of Adam. The supposition, that death, whether before or after the fall, is an arbitrary appointment of Almighty power, is perfectly incredible. That Adam's sin was the cause of it by retrospective action is a supposition that is almost equally incredible. The hypothesis, that Satan's sin was the cause of it, is every whit as reasonable as the fact that Adam's sin was the cause of the infliction of a curse upon the earth, upon his posterity, and of course upon the lower animals.

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illustration of this the divinity of the Lord Jesus. No subject is sustained by more clear and direct evidence, yet the thoughtful reader of God's Word hails with delight almost numberless instances in which this blessed truth is taught *incidentally*, so that, as he reads God's Word, he exclaims, "My Saviour is over all, God blessed for ever." Thus it is with the subject of Israel's future glory—there are hundreds of *direct proofs* in the Old Testament, and there are not a few in the New; but beside all these, there is much indirect teaching on this important point, some of which we will now introduce.

In Rom. x. 19, we have a quotation from Deut. xxxii. 21, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." These words are originally addressed to Israel nationally, and are explained by the apostle as foretelling the calling of the Gentiles; which act, full of mercy as it was to them, had a judicial aspect toward Israel. But let us turn to that wondrous prophetic song of Moses where these words are found. This sentence, as interpreted by Paul, is a central point where we may stand and look back on Israel's past. How are we guided up the stream of time for 1500 years (that long day during which God stretched out His hand), through Israel's failure and rebellion, back to their first possession of the land, and then to their passage through the wilderness. All is here most literal, all has turned out, with regard to Israel, just as Moses foretold. Now let us look (still standing on this quotation) down the stream of time, and what have we here predicted?—"A fire kindled in God's anger," mischiefs heaped and arrows spent on guilty Israel. "They are burnt with hunger, devoured with heat, and bitter destruction. Yet their remembrance from among men does not cease, lest their adversaries should behave themselves proudly." (Deut. xxxii. 22–27). All has been done to the letter; we may read it in every page of Israel's history; we see the terrible fact even now before our eyes. And should we not ask, with earnest solicitude, How does the great historical prophet, Moses, end his wondrous strain? What becomes of this much-favoured, most ungrateful, and long-chastened people, against whom the great heat of God's indignation has burned so long? and what is the doom of their proud oppressors? Thus closes this awfully glorious song: "God will render vengeance to his adversaries, and will be merciful TO HIS LAND and TO HIS PEOPLE." Why should not this be as literally true as all the rest? "God hath not cast away His people." The song of Moses begins with this fact, "The Lord's portion is His people, Jacob is the lot

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of His inheritance;" and after "Israel's warfare is accomplished, and her iniquity pardoned," "the cup taken out of her hand, and put into the hand of those who oppressed her" (Isa. li.), "the Lord shall inherit Judah; his portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 12).

The next quotation is found in Rom. xi. 26. It is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." These words of the apostle are quoted immediately after the apostle's assertion, that "blindness *in part* is happened unto Israel until the fulness of the Gentiles is come in," which clearly points out the *time* when they will be fulfilled, even after Israel's partial blindness is over, and God's purpose, in "gathering a people for His name" from among the Gentiles, is accomplished. If we turn to Isa. lix. 20, where these words, with some little variation, are found, we shall obtain further information with regard to other events which are to occur at that time, and *the most positive proof* that what the apostle predicts so clearly in Rom. xi. 2–27, of Israel's future salvation, will be fulfilled in *their own land.* Isa. lix. 1–15 describes the fearful wickedness of Israel in the latter day—from vers. 16 to 19 we have a description of terrible vengeance directed more especially against one who is called "the enemy," who is doubtless "the antichrist." Next, the Redeemer comes to Zion—a new covenant is established—the Spirit of the Lord is poured out upon Israel, who become the mirrors of God's holiness and the witnesses of His truth—vers. 20, 21; and then in the next chapter, Isa. lx., which is a continuation of the prophecy, we have Israel's national and spiritual glory brought out more in detail than anywhere else in God's Word. We may take Isa. lx. as a Divine comment upon Paul's declaration, "ALL ISRAEL SHALL BE SAVED," and feel the greatest confidence and joy in so doing. Here see that the salvation will be spiritual, rational, and enduring.

We must pass over several quotations in the subsequent part of the Epistle to the Romans, a minute examination of which would prove the same point—see Rom. xv. 8–12, with Ps. xviii. 49, Deut. xxxii. 43, Ps. cxvii. 1, Isa. xl. 1–10. These four passages all clearly predict, and the last minutely describes, Israel's second and final gathering, their subsequent blessedness, and the blessing of all other nations in the new covenant people, even Abraham's seed, now, through rich grace, his spiritual as well as his literal children.

We next turn to 1 Cor. xv. 54, "So when this corruptible

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shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The apostle is here dwelling on the resurrection of the saints at the Lord's coming, and in doing this he quotes from a Jewish prophecy. The words are found in Isa. v. 8, and we ask that the whole of their connexion should be carefully examined. It will, we think, be found, from the commencement of Isa. xxiv. to the close of xxvii., there is a description of Israel's future troubles, deliverances, and glory. So many names and localities are mentioned, and so many details given, as regards Israel, their land, and various nations around them, that to spiritualise *the whole,* in order to apply it to gospel times and the Christian Church, *is clearly impossible.* But we can only refer to the one point which the text quoted in 1 Cor. xv. 54 indicates, which is, that the close of the present dispensation, when the dead in Christ are raised, will be the period of Israel's restored nationality. *Then,* when the great "*saying*" is "brought to pass" in the resurrection of the saints, all the events which are grouped round that saying in the original prophecy will also be fulfilled. Nor is this a solitary instance in which the resurrection of "the dead in Christ" is linked with the restoration of Israel. Many passages shew that they will nearly synchronise, the restoration following the resurrection. There is a reference to the same event further on in this strain of prophecy, "Thy dead men shall live. . . . Awake and sing, ye that dwell in dust" (Isa. xxvi. 19). Also, in Dan. xii. 1–3, we have predicted the raising up of "many who sleep in the dust of the earth," and this is connected with Israel's deliverance from this time of unexampled trouble. This last passage naturally leads us to Matt. xxiv. 21–31, where Israel's time of trouble, and the gathering of the elect to Christ, the coming one, are linked together chronologically; while Matt. xxiii. 39, and Luke xxi. 24, shew that *then* will be the time when, Israel recognising the Messiah as the Sent of God, Jerusalem shall be no longer trodden down of the Gentiles. We may here just inquire, by the way, whether the apostle does not, in Acts xxvi. 6–8, connect together Israel's hope and the resurrection of the dead. Looking at all these things, how appropriate the figure of the resurrection of the dry bones, used in Ezek. xxxvii., to set forth Israel's national revivification! Contemplating this event and its results, the apostle exclaimed (Rom. xi. 15), "What shall the receiving of them be, but life from the dead?" At that blessed period of the Lord's premillennial coming there will be a fourfold revival

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or resurrection, viz., of the dead in Christ, of the dry bones of Israel, of the nations long dead in sin, and of nature freed from the bondage of corruption.

In 2 Peter iii. 13 we have a similar quotation to that in 1 Cor. xv. 54, "Nevertheless we, *according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness." We can only refer the reader to this promise in Isa. lxv. 17–25 and lxvi. 22–24, and just quote one verse, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." To none but literal Israel can these words be applied, and assuredly the fulfilment of them is yet future, and in their own land, to be fulfilled *when* the Church now waiting is glorified.

The Epistle to the Hebrews has often been referred to as furnishing evidence *against* the future nationality of Israel. But where is that evidence? Where is there a word in the epistle which forbids the Hebrews to cherish the hope, which all their prophets, if understood literally, encourage? It was not to be expected that the apostle should dwell upon the subject of their national glory. They needed no instruction or exhortation about it. This was not the point which he had on hand. Their danger did not lie in the direction of overlooking the glorious future of their nation. Still, we believe that the premillennial view, involving, as it does, Israel's future nationality, is *assumed* throughout this epistle—yea, clearly taught in it. We think it impossible for any one to enter fully into the meaning of this glorious portion of God's Word who overlooks dispensational truth; who teach, as many pious and learned writers have done, that the present dispensation is "the world to come," and who do not interpret the testimony borne to the priesthood of Christ in agreement with the Old Testament record concerning Melchisedec, in Ps. cx., and the typical character of Aaron. But unto these points our space will not allow us to enter.

We just observe, in vindication of the remark, that the epistle to the Hebrews recognises the premillennial doctrine, that nearly all the quotations in the first chapter are from passages which clearly exhibit the future glorious dispensation, and which do not apply to the present. They are Psalms cx., ii., xcvii., xlv., cii., civ. Nor ought we to overlook the fact, that the apostle begins by declaring that God hath appointed Christ "heir of all things." The psalms quoted describe the inheritance of Messiah, and the manner in which He will take possession of it—see Psalms ii., cx.,

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xcvii. This inheritance is called, in the next chapter, "the world to come," which the apostle declares "is not yet put under Christ." He clearly distinguishes between Christ's past condition of lowly abasement, His present state of glory and honour, and His future reign in "the world to come," when the 8th Psalm, from which he quotes, will be completely fulfilled. It is true that this psalm contains no reference to Jewish glory, its object being to shew that Christ will be the second Adam, gathering into himself all that Adam lost, and establishing it unchangeably; but in Ps. xcvii., where, according to Heb. i. 6, "the Sabbatic world to come" is also described, and to which Paul refers when he says (Heb. ii. 5), "Whereof we speak," *does* contain the Jewish element. "Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord." This expression, "world to come," is referred to also in Luke xx. 35; Heb. vi. 3; Eph. i. 20; and most probably in Isa. ix. 6, 7, where Christ is called the Everlasting Father, or the "Father of the everlasting age." We think that the best comment on Heb. ii. and Ps. viii. are such passages as Rom. viii. 19–23; Isa. xi. 6, 7; and xi. By comparing these and other passages together, we learn that, in the age to come, when all creation shall be put under the rule of Christ, and God's name by Him shall be made excellent in all the earth, He will "sit on the throne of David his Father," "to order it and establish it with justice and judgment henceforth and for ever." This will be after the present *age* or dispensation is ended (Matt. xiii. 40, xxiv. 3). It may be that we are coming to its last days when we may look for such evils, judgments, and troubles, as are described in 2 Tim. iii. 1–5; Isa. ii. 1–5; Micah iv. 1–8.

The apostle's reference "to the rest which remaineth to the people of God" (Heb. iv. 9), his testimony to Melchisedec and Aaron, and to the new covenant (Heb. viii.), if examined in connexion with their parallels in the Old Testament, would all, we think, furnish much evidence in favour of Israel's future nationality. Nor must we omit to mention his quotation from Hag. ii. 67, in xii. 26, 27. If the two passages are studied together, it will be seen that the great shaking is yet future, and to be succeeded by another kingdom, which saints now in some sense receive; but the full manifestation of which, both in its heavenly and earthly aspects, will be when all things shall be subdued unto Him who now speaketh to us from heaven.

There are other quotations and references which might be examined and compared with Old Testament scriptures, but

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these may suffice. Considering the circumstances of the Jews, and their peculiar state of mind toward the gospel—also what was the specific design and special province of the New Testament—we think that there is quite as much revealed concerning Jewish nationality as could have been expected, especially seeing that the Old Testament was full of it; and we think we may add—considering that in the apostolic age no one doubted it—in this, as in everything else, God has "abounded in all wisdom and prudence."

With regard to the book of the Revelation, we shall only observe that we cannot help coming to the conclusion, that the scene of Rev. xi. 1–12 is the literal Jerusalem, and points forward to the period, when those who have gone back in unbelief to their own land, and rebuilt a temple there, will exhibit unparalleled wickedness, and be the subjects of terrible vengeance. But we merely ask the reader to study this passage, in connexion with such scriptures as Isa. x. 6–12; Ezek. xxii. 18, 22; Zech. xii. 1–4, xiv. 1–3; Joel iii. 11–17; 2 Thess. ii.

In contrast with this terrible scene, we just mention the fact, that the names of the tribes of Israel are found written on the gates of the New Jerusalem. Many other scriptures teach us, that when the New Jerusalem shall in the heavenlies receive for its citizens the glorified saints, restored Jerusalem on earth will be the dwelling-place of the holy nation. Between these two *distinct* cities, the first described by John in Rev. xxi., xxii., and the second by Ezekiel, see xlviii., there will be an intimate connexion, and it may be that this connexion will bring out the meaning of such passages as Isa. iv. 5, 6, xxiv. 29, lx. 20, 22; Zech. xiv. 16, 21; John i. 51.

There is one passage in the Apocalypse which we must not pass over, and with which we conclude our quotations—Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." These solemn and glorious words not only remind us of the prophecy of the Saviour on Olivet (Matt. xxiv. 30, 31), and His testimony before the Jewish high-priest; they not only identify Him as "the Son of man," in Dan. xii., coming, at the end of the Gentiles' domination, to set up a glorious universal kingdom; but they more especially take us to Zech. xii. 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-

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born." Thus we are taught the following things:—That the Lord Jesus will come personally to destroy all the nations that come against Jerusalem; that He will then be mercifully revealed to the remnant of the nation of Israel, of which manifestation we have a foreshewing in Acts ix. 5—see also 1 Tim. i. 16; that Israel, like Paul, will mourn and be in bitterness—like him be cleansed in the blood so long contemned; that then will come the purification of the land (Zech. xiii. 2), to be followed by great changes and lasting blessing (Zech. xiv. 16–21). Then shall Jerusalem become the centre of the converted nations, according as Isaiah so frequently predicts (Isa. ii. 2, lx. 12, lxvi. 23), and as Jeremiah so clearly describes, "At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. iii. 17). Take now a glance at the facts of the case, as relating to Israel *since* the New Testament closed to the present day. The following points are apparent:—1. Their condition in all ages has afforded the most complete proof that the prophecies concerning them are to be understood *literally*. They have just been the scattered and afflicted people God's Word foretold they should be. 2. Amidst all their sorrows they have been cared for by God, preserved in the midst of a fire which must otherwise have consumed them. 3. That God has, in many instances, punished those who have oppressed them, and favoured those nations who have befriended them. 4. That the land given to their fathers, and once possessed by them, yet remains, for the most part, without a people. 5. That there has ever been kept alive in their own minds a love to, and a longing for, that land, which feeling still burns in myriads of hearts. 6. That God has caused them ever to exercise an important influence on the world's affairs, mercantile, political, and literary; and at the present time they are in a great measure the controllers of the European money market, so that the kings of the earth are often dependent on them. 7. That very many of them are universal linguists, able to converse in almost all languages. Thus it appears that they are fitted as a people to exercise a mighty influence on the world's affairs during the solemn times coming, and especially in the eastern part of the world, now heaving with new energies, and concerning which prophecy gives so much information.

Which, then, does it appear most *reasonable* to look for? To see Israel restored nationally, in agreement with the unani-

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mous testimony of the literal declarations of Scripture, or for all those scriptures to be nullified by a process of allegorising interpretation, for which the past fulfilment of prophecy affords not the least sanction. Again, which view does Israel's history for the last eighteen hundred years, and her present position, and influence, and hopes, seem most to sanction? Why, then, with such *words* and *facts* before us, should we be derided for cherishing the hope that Israel shall yet return, be in peace, and inherit the land for ever?

We think that it can be clearly shewn that the New Testament is not *against* this hope, that it is not silent about it, but plainly and decidedly in its favour, as many other passages in the Gospels and the Acts of the Apostles, not here hinted at, prove. While giving to each Testament its legitimate province, we maintain that it would be as far from truth to say that the Old Testament contains no reference to man's immortality and the doctrine of the resurrection, as to say that the New Testament contains no reference to future Jewish nationality. The two Testaments must harmonise, and not contradict each other. A system which requires all manner of forced expositions and strained interpretations to make one agree with the other cannot be the right one.*

God's great purpose, ever since the days of Abraham, has been to give the Jew a prominence in all His dealings with mankind. From this He has never yet swerved; and we believe the time is fast coming when this great idea will be developed more fully than ever. The families of the earth are not yet blessed; but through Abraham's seed the blessing is sure to come—through Christ as the glorious channel, through Israel as the instrument; for "salvation is of the Jews." The receiving of them shall be life from the dead. The period of their gathering will be the time "when death shall be swallowed up in victory, and the vail taken from all nations; then also shall the rebuke of God's ancient people be taken away from off all the earth, for the mouth of the Lord hath spoken it."

We conclude with the significant words of the apostle, which at once convey much information, give a solemn warning, and

* Very forcibly has Dr Auberlen described this strange method of interpretation:—"Whatever is said in the Psalms and Prophets of the kingdom of Israel, is found, by a torturous, and falsely called spiritual, spiritualising interpretation, to refer to the Church—an interpretation which can only be effected by the most violent process of inanition and modification of the sacred words. Such exegesis always leaves the impression on the reader, that the prophets ought, after all, to have used quite different expressions, if they really intended to prophesy about Christ and His Church."

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intimate too truly what has been the state of the minds of Gentiles toward Israel notwithstanding that warning: Rom. xi. 25–27, "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." That covenant is to "a thousand generations," it contains all temporal and spiritual blessings, and is as firm as the ordinances of creation (Jer. xxxi. 35, 36) and the days of heaven (Ps. lxxxix. 28, 37; Isa. liv. 7–10). Such are "the sure mercies of David;" and Israel shall fully inherit them through Him whom God will raise up as THE BRANCH, and whom Israel shall yet own as JEHOVAH HER RIGHTEOUSNESS.

ART. IV.—THE DISPENSATIONS.

SEVENTH ARTICLE.

IT is God's purpose, "in the fulness of the times," to "gather together in one," or head up, "all things in Christ, both which are in heaven and which are on earth." And all His dealings with His Church, as well as with the world, have been with this one view, and have tended toward its accomplishment.

In the course of our remarks on The Dispensations, we may have seemed occasionally to digress from the particular subject of God's government of His house and household. We have done so advisedly, and have entered into circumstances worldly and non-spiritual. This earth is under the dominion of its god and prince, who, for a limited time, exercises his authority in the government of its nations; and in all this government, opposition to Him "whose right it is" to rule, is the predominant characteristic. Hence it became necessary to notice some of the workings of this the Lord's great enemy, especially in regard to the latter part of the present dispensation. God's purpose being, as has been remarked, to head up all things in Christ, He has from the beginning so ordered His various modes of government, that each one, developing fresh features in the economy of His household, has thrown additional light on the time when Jesus shall reign, the Son over His own

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house, and on the glories then to be revealed. Contemporaneous with God's economy has been the devil's rule, thwarting in every way the carrying on of God's government, suiting the opposition to the features of each dispensation; and this he will continue to do, until he be bound at the Lord's coming.

When, at the creation of man, Adam was set in Eden as the lord of all, it was to exhibit that dominion which will be exercised by the Lord Jesus, when all things shall be put under His feet,—"all sheep and oxen, yea, and the beasts of the field." Here, in the sunshine of his Maker's love, man walked and talked with God, His vicegerent upon earth, having all other parts of the same creation in subjection to him. Here, although the persons were but two, was seen the household of God. But the enemy, who was watching, deceived these two persons, made them his willing slaves, and apparently overturned the plan which God had proposed. By the transfer of service, man lost his standing in his Maker's sight, and with it lost holiness, lordship of the earth, and paradise. The curse followed on his disobedience, extending over the whole earth, its products, and its inhabitants. Recovery was then the manifested purpose of God; and the development of the various parts of the plan of recovery was seen in each succeeding dispensation. Before He commenced the work of creation, He loved and foreknew some who should thenceafter be born among men, and chose them to be His household, among whom to dwell for ever in holiness and love.

To bring these loved ones home, the work of God in redemption was carried on. Angels were appointed to minister to them, sometimes visibly, at all times really, whether seen or not. The sacrifice of blood was commanded for a propitiation, because the life is in the blood; and after this had been shewn in the sacrifices offered before the law, as well as under it, Jesus the Son of God offered himself a sacrifice for all, to redeem from the curse whatever and whomsoever were under the curse. But the members of the household, from the time of Abel onward, have had a troublous path. Their rest is not here. The enemy of God and man has always opposed them, going to the extent of God's permission in so doing, but not beyond, for he is limited in his power to hurt. Herein is one of the blessings of belonging to God's family. Satan cannot touch us, except by our Father's permission. See the case of Job. First, liberty given to hurt his worldly property and his family, then extended to the person of Job himself, but not given in regard to his life. Thus the

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Lord lays no trial on His child that He does not eventually bring him out of. The sweetness of the promises is tasted under trial.

Perversion, rather than denial, has been the devil's manner of carrying on his opposition to God. When man, perhaps instinctively, perhaps by revelation, perceived that worship was due to a supreme Being, he was persuaded to make images, as *remembrancers* of that Being, to bring to mind, under some shape of man's invention, Him whom no eye has seen or can see. And when sacrifice was demanded from the sinner, perversion was exemplified in the offering of an unbloody one, as in the case of Cain. The same system of perversion has continued through all the dispensations; and now, in what should be the time of the preaching of the glad tidings of salvation, through the redemption effected by the sacrifice of the Lord Jesus, we see the same diabolical principle at work. The unbloody sacrifice of the mass is just as hateful in God's sight as was that of Cain. The principle of faith, which is the evidence of unseen things, is completely put aside by the various attempts to create devotion through the senses, as seen to a greater or less extent in churches called Christian. The more ritualism, the less spirituality, may be considered a safe assertion as regards Christian worship. The more the decoration, whether of dress or building, to please the eye, the less the worship of the spirit, with which only God is pleased.

The work of God the Holy Ghost, although to some degree unchanged in every dispensation, was not in any preceding one so marked as in the present. There have always been those who were born after the Spirit, as well as those who were born after the flesh; and they have always been adverse the one to the other. Persecution of the spiritual man has invariably been the action of the worldly man. The new covenant, to be made "with the house of Israel and with the house of Judah," has for its peculiar blessing the gift of the Holy Spirit. Hence it is said to be established upon better promises than the first covenant on Sinai. This new covenant, to be hereafter fully carried out in and with the Jewish nation, so that "from the least to the greatest, all shall know the Lord," has been anticipated in a measure in the present dispensation by the Lord causing some from among both Jews and Gentiles to know Him. Hence there is now a nearer approach to the fulness of redemption than formerly: and in the millennial dispensation there will be a still further advance. But the millennial times will not be perfect, nor witness the fulness of redemption; for although all Israel, as well as the great bulk

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of the Gentiles, shall know the Lord, yet, as death will be there, the curse will not be entirely removed; and it will not be until after the last apostasy, at the close of the millennium, that the perfection of redemption will be exhibited on earth.

VI. *The Eternal Dispensation.*—Little is said of this blessed time in Scripture, but such allusions as there are assure us of a season of delight, unmixed with sin's drawbacks, unalloyed by any sorrow. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." In speaking of this time, imagination is at a loss, but to anticipate it with great joy is our blessed privilege. The eternal God, self-existing in His unity, but manifested to His creatures in the glorious Trinity, has promised then to be present with them. There will be the throne of God and of the Lamb—there His servants shall serve Him, and there shall they see His face.

The characteristics of the eternal state may be in some degree gathered from what we see of their opposites now. We have the negatives of the future blessedness. When the tabernacle of God shall be with men, then will He dwell among them. And if thus God rule in His house, dwelling visibly there, and blessing abundantly all His household, there must of necessity be the absence of sin and the curse. These have been on the earth since the time of Adam's fall; they will continue, although in a mitigated form, during the reign of the Lord Jesus, until the eternal dispensation sets in; and then "there shall be no more curse," for there shall be no more sin. Holiness, in all its perfection, will pervade the whole earth. Death prevails now, and will prevail until that time commences; and then, the last enemy being destroyed, there shall be no more death seen among men. All the consequences of sin being removed, as well as sin itself, man will then be fully restored to the image and likeness of God, in which he was created. And as, in the time of his innocence, he was in daily communion with his Maker, so that communion will be restored to him, and the fulness of joy, arising from God's presence, will be his.

It is said of the Jewish nation, that they shall never cease to be a people before God. We have this negatively in Jer. xxxi. 35, 36—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever;" and affirmatively in Ezek. xxxvii. 25, 26—"They shall dwell in the land that I

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have given unto Jacob my servant, even they, and their children, and their children's children, for ever: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." It would appear from Rev. xx. 7–9, that the whole of the then Gentile nations will be destroyed, in the last rebellion set on foot by Satan, at the close of the millennium; so that the children of Israel will be left the sole occupants of the earth. Canaan their country, and Jerusalem their metropolis, they will thence extend over all the world. And thus the seed of Abraham will be left as God's people upon earth, and His ultimate purpose of delighting himself in them (Isa. lxii. 4) be accomplished. They will form the earthly—and glorified saints and angels the heavenly—household, God himself governing all in the midst of them, in the person of the Messiah, the Lord Jesus.

Art. V.—READINGS IN FIRST CHRONICLES.

Chap. IV. 24–43.—Sons of Simeon.

We have read of a painting, exhibited in Paris, remarkable for grouping, colour, finish, yet apparently without a subject; in fact, aimless and perplexing to the eye. But in the centre of the piece was a mirror veiled, which, being uncovered, the proper combinations of the picture were at once presented to the eye; background and foreground, subject and accessories, came into view intelligibly; and the attentive gazer was gratified and delighted by this skilful presentation of a scene from sacred history. In our readings in Chronicles, what we need is a mirror such as this, which might group and combine for us these apparently fragmentary sketches and outlines; and such a mirror we may find when Israel as a nation has returned, and the days of light have come. Meanwhile, we can do little more than give a few hints on the separate portions of the record, conscious that in so doing we are merely directing attention to the individual trees, not fixing the eye on the grandeur of the great forest.

Ver. 24.—"The sons of Simeon were Nemuel, and Jamin, Jarib, Zerah, and Shaul."

The eldest son is *Nemuel*, a name signifying "*circumcised of God*," a curious name for the son of him who along with Levi so fiercely avenged the dishonour of Dinah on the Sychemites at a time when *circumcision* made them easily assaulted

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(Gen. xxxiv. 23). Another reading of his name, "*Jemuel,*" would signify "*day of God,*" and may have been the original one. Next came *Jamin,* "right hand," indicative of what he was expected to be; then *Jarib,* "one who would be given to contending," no unfit name for a son of so fierce a father in the land of Canaan. He, too, had another name, "*Jachin,*" "he shall establish" (similar to the interchangeable "Achan" and "Achar," chap. ii. 7, Josh. vi. 18), expressive of confidence in the Lord. After him came *Zerah,* "sun-rising," a name (ii. 4) adopted by Simeon from his brother Judah. But *Shaul,* a name found also among the kings of Edom (i. 48), was the most notable of the family, for it is his posterity whose names follow in ver. 25. "*Asked*" is the signification, and may intimate that this son was a special answer to prayer; and if so, the fact of *his posterity* being the most illustrious is worthy of note, as an example of the peculiar blessing resting on what we win from the Lord by knocking at His gate. Yet more, too, is this man's case to be marked, for Gen. xlvi. 10 says that his mother was a *woman of Canaan.* Was this the reason of the special asking? Did father and mother dread the absence of blessing on account of the Canaanitish element in the case? And was it thus by prayer that the threatened or apprehended evil was averted, and the blessing sent?

We miss "*Ochad,*" whose name appears in Gen. xlvi. 10, signifying "*one*"—that is, as in Song vi. 9, one singular in his qualities. If his parents thought this of him, their hopes were frustrated, for it is understood that his death occurred early, and hence his name is omitted here.

Ver. 25.—"Shallum his son, Mibsam his son, Mishma his son."

These names have all met us before, in other families. "*Retribution*" is the first; "*sweet smell*" is the next; and "*obedience*" the third. The first was the son of *Shaul;* and he may have been actuated by a spirit of gratitude in calling his son by a name that seems to say, "*What shall I render unto the Lord?*" It was a name in *Judah* (chap. ii. 41). The other two are names of Ishmael's progeny (chap. i. 29, 30); but even, without any reference to this fact, Shallum might very naturally call his son "*Mibsam,*" because of his delight in his child, and Mibsam might as naturally call his son "*Mishma,*" because of what he hoped from him. Put these two together, and you find therein the two glorious qualities that meet in *God's beloved Son* in whom *He is well pleased*—delight on the part of the Father because of obedience in the Son.

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Ver. 26.—"And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son."

We find an interesting series in these names. *Hamuel*, "wrath of God," followed by *Zacchur*, "remembered," and then by *Shimei*, "famous," or heard of. We cannot tell the circumstances in this family history that give appropriateness to these names; we can only conjecture that they point to some of those events in Israel's history, occurring in their deliverance from Egypt and in the desert, which declared God's wrath in a way to be remembered, and in a way which affected members of this tribe, and drew attention to them.

Ver. 27.—"And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah."

We have all along supposed that one principle which guides the selection of persons and kings in these chapters is the object of pointing out *Judah* as the great superior tribe, out of whom came the Prince, and out of whom was to come *Messiah the Prince.* Hence that remark, "*Neither did all their family multiply like to the children of Judah.*"

But besides this, there is a lesson taught in the remarkable fact, that one man of Simeon's tribe, a man who bore the very common name *Shimei*, had sixteen sons and six daughters, while his brethren "*had not many.*" It proclaims Divine sovereignty. It proclaims what Ps. cvii. 38, 39 says,—"He blesseth them, so that they are multiplied greatly. . . . Again, they are minished, and brought low." It is all of the Lord this increase and that diminution; and Israel must have remarkable proofs of this sovereign arrangement in the midst of them—which is effected by such cases as this of Shimei.

And now, as if this thought of the Divine intention in this case had suggested the remembrance of the foretold Divine purposes in regard to the tribe of Simeon generally, the verses that follow, from ver. 28 to ver. 33, speak of Simeon's possessions in a way that reminds us throughout of *Jacob's prophecy* (Gen. xlix. 7), "I will *divide* thee in Jacob, and *scatter* thee in Israel."

SIMEON'S POSSESSION GOT FROM JUDAH.

Ver. 28-31.—"And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, and at Bilhah, and at Ezem, and at Tolad, and at Bethuel, and at Hormah, and at Ziklag, and at Beth-marcaboth, and Hazarsusim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David."

Simeon's cities are not only comparatively few, but every

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one of them also was originally part of *Judah's* lot. Consult Josh. xv. 26, 30, 31, 36, where you find Beer-sheba, Moladah, &c., all assigned originally to Judah. The "*Bethuel*" of ver. 30, is understood to be the same place as the "*Chesil*" of Josh. xv. 30, the latter name signifying "power," and the former "God is his house"—two ideas that may well be conjoined. As to the identity of *Beth-marcaboth*, "coach-house," with the *Madmannah* of Josh. xv. 31, we agree with Keil that both this and the name *Sansannah* for *Hazar-susim*, "horse-village," are to be considered the primitive, perhaps the Canaanitish, name; while "coach-house" and "horse-village" describe them as they afterwards became. So also the "*Beth-birei*" here (בֵּית־בִּרְאִי) seems to mean "House of the *wild* one," and if so, may at once be admitted as synonymous with Joshua's (xv. 32) *Beth-lebaoth*, "House of the lioness," indicative of some feature of the original site, or of some event in which the lioness figured.

But it is not to be overlooked, that, of these cities, four are mentioned by Nehemiah, chap. xi., as repeopled by Judah in his day, after the return from Babylon. At that time Simeon had disappeared from the land, and Judah's pre-eminence appeared—he alone now occupying the lot of Simeon, and waiting in his place for the coming of Messiah. In this view, there is a peculiar interest attached to Nehemiah's notice of *Moladah* (xi. 26), *Hazar-shual* (xi. 27), *Beer-sheba* (xi. 27), and *Ziklag* (xi. 28).

The clause, "*These were their possessions until the reign of David*," may again hint to us that Simeon was "scattered and divided" in Israel. Though Simeon held these cities, it was not from him that the chief Ruler came, and it was only for a time that he held them as his own. We know, at any rate, that *Ziklag*, in the time of David, fell into the hands of the Philistines, and thence was transferred to Judah.

Ver. 32, 33.—"And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities; and all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy."

Of *Tochen* we can say nothing; it never occurs elsewhere. But the other four cities are all found in Josh. xv. 42, 32, belonging to Judah, for *Etam* is the *Ether* of Josh. xv. 42. So that still we see *Simeon* is a mere dependency of the greater tribe.

The "*villages unto Baal*" (a fortified town, called also *Ramah of the south*) include the land surrounding them, the pasture ground for cattle, and the like. And this is all that is thought fit to be noticed here of Simeon—"These are their

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habitations, *and their tables of genealogy.*" One thing, however, is plain from this brief record—the eye of God was upon that tribe as really as upon any other; their families and their abodes had all a place in His thought. It was the canopy of His sky that was stretched over them, and as confidently as any other tribe might each among them look up and say, "He that dwelleth there saith, 'O Israel, thou shalt not be forgotten of me.'" This much we can read in these records; yet after all we feel that there is more gold here than we have been able to dig out. We are not so much gatherers of the clusters as men who merely point to the leafy vine on a trellis, and say, If you were near enough, you would no doubt detect the rich grapes beneath the foliage.

SOME EXPLOITS OF SIMEON.

Ver. 34–38.—"And Meshobab, and Jamlech, and Joshah the son of Amaziah, and Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah: these mentioned by their names were princes in their families; and the house of their fathers increased greatly."

It is thus we are introduced to a band of warriors, of whom *Joshah*, and *Jehu*, and *Ziza* may have been chieftains, since their ancestry is singled out for fuller notice than that of the rest. And it may have been with some special design to encourage the little band of Israelites who returned from Babylon, that this record of these men and their exploits was rescued from oblivion at this late period of Israel's history. Did it not tell that the God of Israel never forsakes Israel when Israel would act worthy of his fathers and worthy of the God on whom he professes to lean? These thirteen men of Simeon went forth like the early warriors in the days of Joshua, and were blessed accordingly.

But let us note their names before we go forth with them to the battle-field. Here is *Meshobab*, the "restorer," and *Jamlech*, "one who shall be made to reign." Here is *Joshah*, "one who is set up" (son of Amariah, "whom Jehovah strengthens"); *Joel*, "Jehovah is God;" and *Jehu*, "Jehovah is He" (son of "one made to sit still by Jehovah," who, again, was son of "Jehovah is Prince," and he, again, son of "God is my Maker"). All these bear names which might each grace a banner and form a watchword as they go forth on their enterprises. It is as if their parents at their birth had anticipated their destiny. And next comes *Elioenai*, "mine eye is toward my God" (a name breathing godly trust and happy dependence). Then Jaakobah (an abstract noun,

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apparently* to express), "one who has the essence of Jacob," a name dictated, perhaps, alike by patriotism and by piety—his father, in giving it, intending to say, "May this be a true son of Jacob, both as to godliness and as to greatness." Next is *Jeshohaiah*, "Jehovah shall bend down," and after him *Asaiah*, "Jehovah makes" (*i. e.*, makes a man all he is); *Adiel*, "the ornament of God;" *Jesimiel*, "made" (or set down) "by God;" *Benaiah*, "built up by Jehovah;" every name containing something expressive of faith and hope in the God of Israel. How much nobler is this band, thus going forth in the strength of God, and sent forth from infancy under His banner, than the proud troops of knights-errant in the pages of chivalry, who boastfully stride forth, confident in their own prowess, and animated by the name of some more than half-deified lady! And in the significant names of these warriors, given them by parents at their birth, we are entitled to read something of the feelings with which anxious parents of old committed their children to the untried, perilous future. They did it with their eye on the God who could decide "what manner of child" this should be.

But we have still to notice one other warrior of the thirteen mighty ones of Simeon, namely, *Ziza*, "movement up and down," according to some, but "abundance," according to others, his name suggesting both ideas. His genealogy is given in full; he is son of *Shiphi*, "a bare height," who, again, is son of *Allon*, "an oak;" and he is son of *Jedaiah*, "known of Jehovah," who is son of *Shimri*, "the watchful," himself son of *Shemaiah*, "whom Jehovah hears." This man, whose pedigree is thus given in full, seems to have been the most noteworthy of them all. Of all, however, it is said, "These were *princes*," and also that "*their families increased greatly;*" they were great, and they had that token of Divine blessing common in those times—their house increased.

We should not overlook one thing more; the expression, "*mentioned by name*," is meant to mark them out honourably; for Ezra, viii. 20, uses it in a similar way; but it is further intended to suggest to readers, in the days of the returned captivity, that equal honour was apportioned by God to men who, like those (Ezra viii. 20), acted for their God then, as to men of former times who were valiant for His name.

Ver. 39–41.—"And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. And these written by name came

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* Compare *Jesharelah*, ch. xxv. 14. So, indeed, *Ziza*, v. 37, and others like it, are properly abstract nouns.

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in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks."

Under the fore-mentioned leaders, a band of Simeonites went forth to "*the entrance of Gedor*," a place not known but in connexion with this exploit. It has been conjectured to be *Gerar*, but without foundation; all we can say of it is, that its name, "*Gedor*," speaks of something *walled* or *fortified*, some fortress-town protecting the rich valley. Descendants of Ham had made this region their place of settlement, and who these were is supposed to be indicated by the terms used in the original of ver. 41, where we might translate (see Patrick, &c.) "*smote their tents and the Meunim that were found there.*" These *Meunim* are the same people mentioned in Judges x. 12, where they appear in alliance with the *Amalekites*. They were old enemies of Israel; but, even as Amalek was spared till the days of Saul (1 Sam. xv. 2), so these *Maonites* or *Meunim*, descendants of *Ham*, were spared till "*the days of Hezekiah king of Judah.*"

In the days of Hezekiah, the cup of these *sons of Ham* was full. They were living in their territory, "*quiet and peaceable;*" like the men of Laish, when Dan leapt on them, like a lion's whelp. The case is every way similar (see Judges xviii. 27); a people living to themselves and to their idols were visited by God with sudden and irresistible overthrow. These thirteen warriors of Simeon, with their band, burst in upon the valley of Gedor, and, like a flood, sweep all before them. People, and fortress, and tents, are "*destroyed*," that is, judicially visited or *cursed*, for the word is the well-known יְחֲרִם, so frequently employed in the books of Moses and Joshua to express the righteous, heaven-sent doom of extirpation executed upon Canaanites and others such as they. Whether "the children of *Meunim*" (Ezra ii. 50; Neh. vii. 52) had any connexion with any spared remnant of this people, we cannot tell.

We said it was a case like that of *Laish*—as in the far *north* of the land, that stroke of wrath in early days spoke of the Lord's long-suffering as not at all identical with impunity, so this case in the *south* of the land, at a later date, when men might be ready to forget the Lord's more ancient warnings. Yes, *Laish* and *Gedor* alike proclaim to us, that when "men are saying, Peace and safety, sudden destruction cometh upon them." They are shadows of that terrible day when, amid earth's unthinking luxury and pride, the secret coming of the Son of man shall overtake the astonished and appalled

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world! Men of Simeon, you have forewarned us that we may be forearmed. *Gedor*, thy history speaks to us of this earth swept clean by avenging righteousness, in order to become the abode of the holy; it speaks to us of the earth "wherein dwelleth righteousness," when the "wicked are cut off from it, and the transgressors rooted out, but the upright dwell there, and the perfect remain in it" (Prov. ii. 21, 22).

Ver. 42, 43.—"And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day."

We noticed above (from Judges x. 12), that the *Meunim* and the *Amalekites* were allied in some way; and hence this exploit comes naturally in here after the former.

But see these four captains issuing forth! Are they not like Bunyan's captains in the "Holy War?" There are four of them; they are brave warriors; they are going on a Divine errand, for it is to attack *Amalek*—ay, and to dislodge him from his last retreat in the hills of Seir. And what may be said to be the escutcheons of these four captains? They are all of them "*sons of Ishi*," sons of the *salvation-one;* and here are their names—every name itself a banner with its escutcheon. The first captain is *Pelatiah;* his name signifies "the Lord's deliverance." See him go forth in his confidence. The second is *Neariah*, "the Lord's servant." See him go forth at the head of his band, feeling strong in this, that it is the Lord whom he serves, and who will make all he undertakes to prosper. The third captain is *Rephaiah;* "The Lord heals," is his name. See him go forth, believing that the Lord gives health, and has life, health, success, all in His hand. The fourth captain is *Uzziel*, "My strength is God." See him go forth in irresistible valour, with this flag unfurled, "God is my strength," the eye of every soldier in his band fixed on this blessed banner.

They were victorious. Amalek was rooted out. But here is a singular spectacle—this host of Simeon settles down on *Mount Seir*, in the room of Amalek; and yet more, is left there in quiet possession down to the days when Ezra, or some one about his time, wrote this Book of Chronicles. Two things were thus taught to the remnant of the captivity who had returned from Babylon to repeople their old land:—1. A handful, a mere handful of Israelites may find themselves safe amid surrounding foes. It was thus with the five hundred men of Simeon in Mount Seir. How it was that Edom permitted this we cannot tell; but so it was. The Lord restrained him; and the Lord who restrained Edom, so that he

touched not the feeble remnant of Simeon, can do the like in the case of any other remnant. Take courage, ye who have come from Babylon! Your banner is no other than that of Pelatiah, Neariah, Rephaiah, and Uzziel; their Lord is yours. 2. The Lord fulfils His prophetic word, age after age, without fail. Here is *Simeon,* to the last, "scattered and divided" in Israel, according as Jacob foretold in Gen. xlix. 7—so scattered and divided that, lo! you find him partly in *cities of Judah,* partly in the *Valley of Gedor,* and partly in *Mount Seir!* All along "*unto this day,*" the lot of Simeon has been altogether such as Jacob foretold. Now, the God who in this case so carefully fulfilled His word may well be trusted to fulfil what He has spoken in any other case. And has He not said, O man of Israel, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come?" Of course, then, Judah must be a nation still—for Shiloh must come.

In such a strain might Ezra, Nehemiah, and Malachi, address their returned countrymen, when they saw their hands ready to hang down, with this portion of Chronicles as their text. We, too, use it thus in our day. If the word concerning Simeon was so literally and carefully accomplished, not less literally and carefully shall the Lord accomplish all He has said about the future *restoration of all Israel* from their dispersion and scattering. Is He a God who delights more in the curse than in the blessing? Will He watch over the threatening of one tribe's scattering and dispersion to see it brought to pass, and not also take care that the recovery of all the twelve tribes shall yet be accomplished before the eyes of an incredulous world? And has He said that the Shiloh who came once shall again appear the second time to still the groanings of creation when He manifests the sons of God, and shall not this also come to pass in its time? We in our day thus read Simeon's genealogy, and have our faith and hope quickened by these ancient things, which present to us assurance of all coming to pass that the Word has anywhere foretold. And what glorious things are promised us! Upon the strong stem of past fulfilments we lean, and grow doubly sure of the future. Thereon we beat the torch of hope, and brighten it up.

> "There with delight we linger to survey
> The promised joys of life's unmeasured way;
> There from afar, each dim-discover'd scene
> More pleasing seems than all the past hath been;
> And every form that fancy can repair
> From dark oblivion glows divinely there."

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Art. VI.—DARBYISM.*

With Plymouthism or Darbyism *ecclesiastically* we have nothing to do in this Journal. It is the name for a sect which is fast breaking to pieces, partly through its heresies, partly through its superciliousness, partly through its inordinate virulence of spirit and language, partly through the inconsistencies of some of its leaders, who, if the statements of some printed but unpublished pamphlets be true, are adopting the tactics of Popish priests, especially in reference to the female members of families.

Were it not that Darbyism has associated itself with prophetical studies, and that of late some of its zealous friends have favoured us with its tracts, pamphlets, and magazines, as if to demand a judgment, we should have been silent. We feel bound to say something, but it shall be little. It is now some years since we called attention to the unchristian bitterness that marked the Darbyite writings. It went far beyond the range allowed even by the world for the acerbities of controversy. In the publications of the party there is enough to discredit it; but in the private letters which have been submitted to us, there was a violence and acrimony most painful to a Christian mind. The writers denounced others who differ; they excommunicated them; they excommunicated all who would not join in their excommunication; they refused the name of brethren to those who declined to subscribe their formula; they gave opprobrious names to their opponents, calling ministers "Protestant *priests*," and the ecclesiastical economy of the churches of our land "the One-man-system."

This body set out with boasting of their union; they are the most disunited of all sects, being now divided into a variety of repelling fragments, so that the tower which was to reach to heaven has become one of the most broken of all Babels. They set out with boasting of their love; they have given the churches from which they came out specimens of rancour seldom equalled. They boasted of their soundness; they have fallen into some of the worst heresies of past ages.

They deny the imputed righteousness of Christ; some of them applying the old irreverent phrase, "imputed nonsense."

They deny the vicariousness of the life of Christ. They admit, that when He came to die He took our sins, but during His life He did not bear them. They hold the Socinian view of Christ's life, denying that any of its sorrows and sufferings

* "Plymouthism in Italy," by Leon Pilatte. London: J. Nisbet & Co.

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were those of a substitute.* They deny to Old Testament saints membership in "the Church" or body of Christ, and maintain the inferiority of their standing.

They deny the humanity of Christ. Professing to avoid Irvingism they have gone into the opposite extreme, maintaining that Christ had a superhuman body, which was made, not in the Virgin's womb, but in heaven, and brought down by the Son of God when He came to earth. In proof of this they quote Heb. x. 5, "A body hast thou prepared me;" and 1 Cor. xv. 17, "The second man is the Lord from heaven." †

A great deal of the work they do both at home and abroad is that of splitting churches and congregations; not a very honourable employment. Leon Pilatte's pamphlet tells an unenviable tale of Plymouthistic operations in Italy. If his statements be true, that sect is sadly low, both spiritually and ecclesiastically. M. Pilatte boldly challenges their *honesty*. If what he says be correct, they have published *untruths* to prop up their party, and told the public of congregations and conversions where none existed! They must either meet this straightforward Waldensian pastor, or allow their good name to be at discount in the Churches of Christ. We give a sentence or two:—

"All the true friends of the Waldensian Church have rejoiced that, by declining the assistance you offered, it prevented any confusion being made between its missionary work, and that of those who, without any legitimate motives, have rent asunder the churches which it founded, and introduced into Italy the principles and practices of the newest and most sectarian of all sects. All those who are not satisfied by mere words, and who are acquainted with the spirit and doings of the party you have espoused, rejoice at the refusal of the Vaudois Church. Had the Table accepted your offer, the missionary field of Italy would often have presented the spectacle of two missionaries, one the rival and adversary of the other; one calling the other *a priest,* a member of a corrupt and tyrannical Church, as worthy of reprobation as Popery itself; and yet *both* countenanced and paid by the same committee."

"It is the complaint of the Vaudois—and, I doubt not, sometimes well founded—that no sooner have they planted an evangelist in any given town or village, and obtained hearers, than there appears by their side, or within their range, one or more of the Italian converts, labourers or mechanics, who

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* In Marcus Dodds' admirable work upon the "Incarnation," he shews that Christ's priesthood began with His *incarnation,* and that to hold anything else is the inlet of all heresy as to the person of Christ.

† On this point we again refer to Dodds' work (p. 31, &c.). He is repudiating the accusation which Mr Irving brought against the churches, viz., that they denied to Christ a really human body; and he says, "Christ was truly the son of Mary; the contagion of the fall excepted, she imparted to her son all that other mothers impart to their children. That Christ was truly the son of Mary, and took His flesh *of her substance,* is a most important point of Christian doctrine." The first part of this work is as admirable a confutation of the Darbyite heresy as the second part is of the Irvingite.

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begin without ceremony to teach or preach their own views. 'These Vaudois,' say they, 'are not of us; their Church is a national one—it is the old Church of the Valleys; their communion, instead of being the communion of saints, is popular and open to all, like that of Rome; their ministers will not permit Christians to "break bread," except under clerical authority—*they are Protestant priests!*' That last word is enough; the people are alienated at once, and the poor Vaudois teacher soon finds himself without a congregation."—*The Gospel in Italy*, p. 8. These *Italian converts*, these slanderers of the Vaudois evangelists, are your own agents."

"I ask you, with all respect, upon what authority you have said, at the 23d page of your report, that *perhaps not less than thirty persons* have been converted in the little village of Eza. Eza is in the immediate neighbourhood of Nice; you might have mentioned that it is a station founded by the Vaudois Church several years since, and visited successively by Messrs A——, G——, R——, and T——, all agents of that Church. This station, it is true, was taken out of our hands by the evangelist now in your service; but that does not prevent our knowing its state. Now we know it to be absolutely false that thirty people have been converted there. We know for certain that the number even of those who simply attended the meetings, has scarcely ever reached thirty; that regular meetings, having been deserted, were given up long ago; that an attempt to establish a school has failed; that five or six persons only read now and then the Bible; and that it would be no easy matter to prove that even three people have been converted at Eza. So serious an error is much to be lamented in many respects. By correcting it publicly, which I have no doubt you will hasten to do, you may prevent the mischievous use that could be made of it by the enemies of Evangelisation.

"But there are more errors of this kind. You say there are a few persons converted at Monaco—the fact is, there is *not one*. You say there are a few at Roccabruna—the fact is, there is *not one*. You say there are a few at Mentone—there is *one*, converted long before the existence of either the former or the present Committee. You say there are a few at Sant' Agnese—this is mere imagination; unless, indeed, in these places, the converts you speak of have carefully concealed their conversion from those who are best able to perceive it, and made it a strict secret; unless this be the case, there are neither many nor few, there are *none*. In the absence of sufficient information, I will not speak of Vallecrosia, Dolceacqua, Castello, Borghetto, Ventimiglia, San Remo, or Oneglia, except to say that you might, and I think ought to have said, when speaking of these and other places, that the Waldensian missionaries were the first to preach the gospel in them."

"It was in the early days of the mission, and the meeting was composed of persons to whom the gospel was entirely new. Mr Mazzarella entered the meeting. When Mr Charbonnier saw him, he courteously stopped, and said, 'Brother Mazzarella, we are reading in such a chapter, and we shall be happy to hear anything you may have to say on it.' Mr Charbonnier then proceeded for a time, when Mr Mazzarella, interrupting him, exclaimed, 'I see that matters are drawing lengthy; . . . . since there are at Alessandria two works of evangelisation, and in order that the public may, as you say, judge of the truth, I have come to invite you to a public discussion, in our room or in yours, to-morrow, or any other day you may name, in order that the people of Alessandria may judge of the differences between us, and choose.'

"Mr Charbonnier had the good sense to see that the acceptance of so scandalous a challenge would be still more scandalous; and he declined to enter into the proposed dispute. What do you think, gentlemen, of the spirit shewn on this occasion by your chief agent? I know not what professions of friendship for the Vaudois Church he may have made, what professions of tolerance and Christian liberality; but this I know, that ever since

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he has left that Church he has never ceased to attack it in his writings, his public addresses, and even before new congregations, as, for instance, at Asti, where the first sermon he preached before an assembly exclusively Roman Catholic, was nothing but controversy, in which the Roman Catholic and Waldensian Churches were equally assailed."

"After this, no wonder if the evangelists, taught and directed by Mr Mazzarella, should go beyond their chief, if their sermons contain perpetual attacks against that Church which *sets aside the Holy Spirit,* which *does not believe it necessary to read the whole Bible,* and with which, therefore, it is most important not to confound the Italian brethren. Many of these gentlemen are for ever repeating that the Waldensian evangelists are *priests,* obliged to wear a particular dress, and bound *to shave their beards;* that they give *monkish teachings;* that they are not *Cristiani evangelici,* but *Valdesi,* the followers of *one Valdo,* &c. &c. All these accusations are notorious, and you alone, gentlemen, appear not to have heard of them. I can conceive, however, that, placed as you are between the complaints of the Vaudois evangelists and the denial of the others, your opinion has leaned towards your sympathies, and you have refused to believe your friends in the wrong. This helps me to understand why your Report complains of the accusation of Plymouthism brought by myself and others against your evangelists, and the anxious care you have taken to clear them of that charge."

In constituting their churches they set aside the Epistles to the Corinthians and to Timothy. They say that the Church, having "failed," she cannot go to these Epistles, but can only fall back upon the Lord's promise, "Where two or three are gathered together." We formerly called attention to this denial of the Epistles as ecclesiastical authority. We were interrogated as to proof, and we gave it (vol. iv. p. 102). This daring rejection of inspiration was made in a tract called "The Ruin of the Church," written, we believe, by Mr Darby himself. It is one of the boldest attempts to shake off the trammels of Scripture that have been made by any heresiarch, either ancient or modern. It shews how thoroughly *unsound* Mr Darby is, and to what lengths he is prepared to go, in order to carry on his operations or assert his system.

It is time that we should speak out upon this subject. The Darbyite heresies, both ecclesiastical and doctrinal, are working their way among some simple-minded students of prophecy, who are little aware of the poison they are feeding on. The old *Socinian* leaven is at work, undermining the priestly substitutionary life of Christ, and denying His imputed righteousness; it becomes those who know how often in time past millenarianism has been associated with unsoundness in the faith, to clear themselves of this new suspicion, and to prevent the doctrine for which they contend from being again buried under the rubbish of revived heresy.

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ART. VII.—ALPHABETICAL LIST OF WORKS ON THE BOOK OF REVELATION.

THE reader of the subjoined list will be much interested, probably, in the multitude of writers on this book, inasmuch as the fact of their writing on it shews the amount of attention given to it; yet, also, the reader will feel, amid such a forest of writings, that there is an indication of the difficulty of the book; for if a former writer seems to himself to have proved his hypothesis, or system, or interpretation, or scheme, the list will shew that some "neighbour cometh and searcheth him." Who will not say, after he has looked into this enumeration of several hundred writers, almost all of different views, that there is good reason for modesty and humility on the part of any interpreter of the Apocalypse? yet who will not also cheerfully admit that not one of those who wrote in love and faith but own the reward promised, "*Blessed is he that readeth, and they that hear the words of this prophecy.*" If they have failed in many things, yet they have done what they could, and now "*the time is at hand.*"

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Abbadie. "Ouverture des Sept Sceaux." 3 vols. Amsterdam, 1721.

Achill Miss. Herald, Papers in. 1858, 1859.

Adamson (Arch. of St Andrews). "Apocalypsis S. Joannis Theologi," in Latin verse. 1618.

Addis, Alfred. "Heaven Opened: The Visions of Daniel and St John Explained." London, 1829.

"Advent, Second; or, The Coming of Messiah in Glory." By an American Layman. Trenton, 1815. (The latter part of this work is a commentary on the visions of St John.)

Albertus Magnus of Toulouse. "Postillatio in Apocalypsin." Basil, 1506.

Alcazar, Louis. "Vestigatio Arcani Sensus in Apocalypsi." 1619.

Alcuin. "Commentariorum in Apocalypsin libri quinque."

Allan. "Key to the Apocalypse." 1818.

Allen, W. "Discourse on Revelation XI." 1689.

Allix, Peter. "Answer to Whiston's 'Treatise on the Revelation.'"

Allwood, Philip. "A Key to the Revelation of St John the Divine." London, 1829.

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Alstedius, J. H. "Prophetia Danielis, Apocalypsis," &c. Herbornæ, 1640. 4to.

Ambrose, Saint. "Expositio in Apocalypsin."

Æmilius, Georg., of Toulouse.

Amyraldus, Moses. "Introduction à l'Exposition de l'Apocalypse." A la Haye, 1658. 4to.

Andala. "Exegesis Illustrium loc. Script.; accedit Clavis Apocalyptica." Franeker, 1720.

Andreas Cæsariensis. "In Apoc. Comm."

Andrée, Theodoric, of Toulouse. (French.)

Annius, Joannes, Viterbienses. (French.)

Ansbertus, Ambrosius. "Libri x. in Apocal. Col." 1536. Folio.

Anslem of Havilburg.

"Antichrist, Religion of; or, Notes on the Revelation." London, 1784. 8vo.

"Antichrist with French Convention: Fulfilment of the Prophecies of St John." 8vo. London, 1795.

Antonius, S. "Expositio Mystica in Apocalypsin."

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"Apocalypse, New System of: a Plain and Methodical Explanation," &c. (Old.)

"Apocalypse of Jesus Christ: a Compilation, chiefly from Lectures of Rev. Edward Irving." London, 1829.

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"Apocalypse, a New Sermon of the." 1688. 4to.

"Apocalypse, Introduction to Study of." London, 1830.

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"L'Apocalypse, Essai sur." 1729. 4to.

"L'Apocalypse Expliquée par l'Ecriture." Paris, 1837.

"L'Apocalypse en Latin, avec un Commentaire très ample, dont l'auteur est inconnu." A folio MS. of 1100.

"L'Apocalypse de St Jean l'Evangéliste, Traduite en François, avec des Interprétations." A MS. of the 14th century.

"L'Apocalypse de St Jean l'Evangéliste en Latin, avec une Traduction Françoise Paraphrasée." MS. of 1769.

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Arethas. "Explanationes in Apocalypsin;" (apud Œcumenius.)

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"Atlas of Prophecy: a Series of Maps, and Charts, and Simple Expositions of Daniel and Apocalypse." London, 1849.

Auberlen. "Prophecies of Daniel and St John viewed in their Mutual Relation." Edinburgh, 1856.

Augusti. "Defence of Apocalypse."

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Augustinus de Roma. (In France.)

Aureolus, Petrus, of Tolouse. (In France.) 1321.

Aventrotus, Joannes, "a gentleman of good credit." Amsterdam, 1615.

Baazius, Joan. "Com. in Apoc." 1629. 8vo.

Bachmair, J. J. "The Revelation Historically Explained." 1779. 8vo.

Baconthorpe, John, an Englishman.

Bale, John. "Image of both Churches: being an Exposition of the most wonderful Book of Revelation." In the preface he gives the names of about eighty writers on this book, many of which are not now extant. Some of those briefly cited by him we have given in the above list, in order to make it as complete as possible, though we have been unable to discover the full titles.

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Barchinonensis, Hugo. (See Bale.)

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Basset, P. "Explication Raisonnée de l'Apocalypse." Paris, 1832–33.

Baynton, John, an Englishman. (See Bale.)

Beausobre, Isaac. "L'Apocalypse," in his "N. T."

Becanus, Martinus. "Com. in Apoc. Conradi Graseri Examen." Moguntiæ, 1612.

Beck. "Beleuchtung der Offenbarung Joannis." Frankfurt, 1768.

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Beck (another writer). "Erforschung der Bildersprache in der Offenbarung Joannis." Pforz, 1800.

Bede. "Comm. in Apoc. Sancti Joannis."

Bellarmin, Cardinal. "Shewing that Antichrist is not yet Come."

Benedict XI., Pope. "Com. in Apoc." MS. Died, 1304.

Ben Ezra (Juan Josefat). "The Coming of Messiah." Translated by Edward Irving. 1827.

Bengelius. "Introduction to Exposition of Apocalypse." London, 1747, &c.

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Bergonensis Paganus, a Lombard. (See Bale.)

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Bloxam, John, in England. (See Bale.)

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Brecklingius, Fred. "Compendium Apocalypseos Reseratæ." 1678. 8vo.

Brentius, Joannes, a Swiss.

Brenius, Daniel. "Exposition of Job and the Revelation." Amsterdam, 1566.

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Buchanan, J. "Revelation Explained." 1778.

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Had space allowed we should gladly have given the complete title of each of the preceding works; but this would have been a labour of great difficulty, and would have occupied far more sheets than we can afford to give. Though the list is not a perfect one, it is, we believe, the fullest that has as yet been given. Those who study the prophetic word will not read it as a mere bookseller's catalogue, but as a record of the studies of the Church in past ages, and a proof of how uniformly and how steadfastly the eyes of the saints have been turned to the hope held out to us by God, and a declaration of the exceeding value and importance attached by Bible students to that wondrous Book, which sums up all Scripture, and contains in it the destinies of the world and the glories of the Church—with the joys and sorrows, the darkness and the light, the persecution and the triumph, that were to form the history of time from the departure of the Lord to His reappearance and reign. —We hope to continue the catalogue in our next.

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Notes on Scripture.

SKETCHES OF PROPHECY, NO. VI.—JOEL II. 28–32, QUOTED IN ACTS XI. 17–21; 32, QUOTED IN ROM. X. 13.

Context in prophecy, Joel i.–iii.
Contexts in quotations, Acts ii. 1–41; Rom. x. 8–17.

Subject: The predetermined desolation of Judea, and its subsequent fertility.

Call to attention, Joel i. 2, 3.
Desolation, Joel i. 4, ii. 11, by

Palmerworm, Locust, Cankerworm, Caterpillar, } Joel i. 7, 10–12, 17, 18; ii. 4, 7–10, literal.

Typical also of a nation, Joel i. 6, 7, with ii. 25.

Four divisions of the nation, Joel i. 4.

Palmerworm, גזם = 50, 588 to 538 B.C. From the destruction of the first temple by Nebuchadnezzar to the taking of Babylon by Cyrus. The Assyrian division.

Locust, ארבה = 208, 538 to 330 B.C. From the taking of Babylon to the battle of Issus. The Persian division.

Cankerworm, ילק = 140, 330 to 190 B.C. From the battle of Issus to the defeat of Antiochus by the Romans. The Grecian division.
Civil war desolated Syria from 190 to 38 B.C.

Caterpillar, חסיל = 108, 38 B.C. to 70 A.D. From the setting up of Herod by the Romans to the destruction of the temple by Titus. The Roman division.

Nation like a lion, Joel i. 6.

Lion, Babylon, Dan. vii. 4, with ii. 38–40.

Babylon, Rev. xvii. 4, 5, with 18.

Thus, all the desolations of Judea, from Nebuchadnezzar to the overthrow of the last antichristian confederacy, may be included, as taking place under, and authorised by, the Babylonian power.

Vine, Joel i. 7.
Israel, Isa. v. 7; Ps. lxxx. 8, 14–16.

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Call to repentance, Joel i. 14; ii. 12–17.
Promise of God's answer, Joel ii. 18–20.

The day of the Lord, Joel i. 15; ii. 1, 11, 31; iii. 14.
- Nebuchadnezzar's invasion, Joel i. 14; ii. 1, 2.
- The Lord's second advent, Joel ii. 11, 31; iii. 14 (ii. 31, with Matt. xxiv. 29, 30).
  - Must mean the same day in all the texts.
  - Must extend, therefore, over the whole time of the prophecy.
    - From Nebuchadnezzar's invasion to the second advent of the Lord.

The Lord's mercy to Israel, Joel ii. 18.
- Shewn in commencement on the day of Pentecost, Joel ii. 28–32; Acts ii. 17–21.
  - By the proclamation of a Saviour, Acts ii. 22–36.
  - By the gift of the Holy Spirit, Acts ii. 4, 37–41.

Mercy extended to Gentiles, Joel ii. 32 (whosoever, Rom. x. 12, 13).

Promise of fertility to the land after long desolation, Joel ii. 21–25.
- At time of Israel's restoration, Joel iii. 1.

Mercy to Jews and Gentiles, Joel ii. 28, 29, 32; Rom. xi. 23, 25–27.
- After the time of desolation, Joel iii. 1, 17, 21; Rom. xi. 27.
- Second outpouring of the Holy Spirit on Israel preparatory, Joel ii. 23, with 28, Acts ii. 16, 17 and Zech. x. 1; Hos. vi. 2, 3; Ezek. xx. 37 and Jer. xxxi. 2.
- Promise of temporal blessing at same time, Joel ii. 23–26.
- Call to rejoicing thereat, Joel ii. 21–23.

Gathering of all nations against Jerusalem, Joel iii. 2; Ezek. xxxviii. 8–12; Zech. xiv. 2; Joel i. 6; ii. 2; iii. 11.
- Because of the iniquity of the nations, Joel iii. 3–6.
  - Therefore to be destroyed, Joel iii. 12–14.
- After a state of peace among the nations, Joel iii. 9, 10.
- At the restoration of Israel, Joel iii. 1; Ezek. xxxviii. 8, 27.
- Gathered to valley of Jehoshaphat, Joel iii. 12.
  - Destroyed by the Lord himself, Zech. xiv. 3.
    - Accompanied by saints, Zech xiv. 5. / angels, Joel iii. 11. } Isa. xiii. 3; Rev. xix. 14; xvii. 14.

The vine of the earth reaped, Joel iii. 13; Rev. xiv. 17–20; Matt. xiii. 40–42; Isa. lxiii. 3, 4, 6.
- At the time of harvest, Joel iii. 13; Rev. xiv. 14–16; Matt. xiii. 30.

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Darkening of sun and moon, Joel iii. 15; ii. 31; Matt. xxiv. 29; Ps. xviii. 9, 11.
Shaking of heavens and earth, Joel iii. 16; Ps. xviii. 7; Heb. xii. 26, 27; Hag. ii. 6.
At the time of the Lord's advent, Ps. xviii. 9, 10; Joel iii. 17.

Shaking of the heavens, Joel iii. 16; Hag. ii. 6.
Satan cast out of heaven, Rev. xii. 8, 9.
At the time of salvation of believers, Rev. xii. 10; Joel iii. 16.
Shaking of the earth, Joel iii. 16; Hag. ii. 7.
Satan cast into the earth, Rev. xii. 12.
The lawless one revealed, 2 Thess. ii. 8.

The Lord the hope of believers, And strength of Israel, } Joel iii. 16; Isa. lxiii. 4; xxv. 8, 9.
Dwelling in Zion, Joel iii. 16; Ps. cxxxii. 11, 13, 14; Ezek. xliii. 7; xlviii. 35.
Giving forth the law, Joel iii. 16; Isa. ii. 3; Mic. iv. 2.

Jerusalem holy, Inhabited by Jews only, } Joel iii. 17; Isa. lii. 1; Zech. xiv. 21.

Abundance in the land, Joel iii. 18.
Watered by a fountain from the temple, Joel. iii. 18; Ezek. xlvii. 1, 7–12; Zech. xiv. 8.

Egypt and Edom desolate, Joel iii. 19.

Everlasting kingdom of Israel, Joel iii. 20; Ezek. xxxvii. 21–28; Dan. ii. 44; vii. 27.

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1 Pet. II. 24.

This passage is the stronghold of those who deny the vicarious life of Christ. It gives but small countenance to the semi-Socinian view, interpreted in any way; for even admitting that the words affirm that He bore our sins *on* the tree, that does not deny that He bore them *to* the tree as well. "He *carried up* our sins and placed them on the cross," implies that He was bearing them *before He came to the cross;* for, as Haldane well reasons, "Christ was made under the law; but it was a broken law, and, consequently, *He was* MADE *under its curse.* This is not only implied when it is said He was made of a woman who was a transgressor, but it is expressly asserted that He was made a curse for us." ("Expos. of Romans," vol. i. 283). The passage which we propose to discuss shews that our sins had been laid on Him before He came to the cross, and expressly affirms that He *carried up the sins*

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which He had been all along bearing, to the cross, that He might finish transgression there.

Ὁς τας ἁμαρτιας ἡμων αυτος ΑΝΗΝΕΓΚΕΝ εν τῳ σωματι αὑτου ΕΠΙ ΤΟ ΞΥΛΟΝ.

The translation of this verse in our version is, "Who his own self bare our sins in his own body on the tree." If this had been the meaning it would have been written thus—ὁς τας ἁμαρτιας ἡμων αυτος ὑπηνεγκεν (or εβαστασεν) εν τῳ σωματι αὑτου επι τον ξυλον. We should neither have found επι followed by an accusative, nor should we have found ΑΝηνεγκεν.

Ανηνεγκεν from αναφερω, *to bring up, to offer up*, is here a sacrificial word. It is used in the New Testament ten times. Three times it is used in its primary sense of bringing or carrying up, viz.—

Matt. xvii. 1.	αναφερει αυτους εις ορος ὑψηλον. He bringeth them up into a high mountain.
Mark ix. 2.	Idem.
Luke xxiv. 5.	ανεφερετο εις τον ουρανον. He was taken, or borne, up into heaven.

In the following instances it is used in its secondary or sacrificial sense, and is rightly translated in our version "*offer*" or "*offer up*:"—

Heb. vii. 27.	θυσιας αναφερειν. To offer up sacrifices.
Heb. vii. 27.	εἁυτον ανενεγκας. Having offered up Himself.
Heb. xiii. 15.	αναφερωμεν θυσιαν αινεσεως. Let us offer the sacrifice of praise.
James ii. 21.	Ισαακ ανενεγκας. Having offered up Isaac.
1 Pet. ii. 5.	ανενεγκαι πνευματικας θυσιας. To offer up spiritual sacrifices.

In all these cases it will be observed, that αναφερω has both the *active* sense of bringing, and also the sense of bringing UP. When used sacrificially, it is used in the sense of bringing up for presentation to God, and answers to the Hebrew of the Hiphil of עלה or of קטר.

The Septuagint abounds with examples of αναφερω, *followed by* επι, *with an accusative*, used as the translation of the Hiphil of עלה or קטר, followed by על.

Judges xiii. 19.	και ανηνεγκαν επι την πετραν τῳ κυριῳ. And they offered up on the rock to the Lord.
2 Chron. i. 6.	ανηνεγκε Σολομων εκει επι το θυσιαστηριον. Solomon offered up there on the altar.
Ex. xxix. 18.*	ανοισεις τον κριον ὁλον επι το θυσιαστηριον. Thou shalt offer up the ram whole on the altar.

These are but a few out of a hundred instances. The Septuagint

* In this last instance the Hiphil of קטר is used in the Hebrew.

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use, therefore, of *αναφερω*, *followed by επι with an accusative*, shews that it is not to be regarded as answering to the Hebrew נשא, but as corresponding to the Hiphil of עלה or קטר, followed by על. Whenever, therefore, *αναφερω*, followed by *επι* with an accusative, is used, it has not only the active force of bringing or carrying to the place specified, but also the force of carrying UP to some place of height, authority, or dignity. When used sacrificially, it has the thought of bringing *up* for presentation to God on His altar.

Even then, if *αναφερω*, when used alone, could be understood in the sense of *passively* bearing or sustaining (a sense which is expressed, not by *αναφερω*, but by *ὑποφερω*, *ὑπεχω*, or *βασταζω*), yet we could not so understand it when followed by *επι* with an accusative. It would be impossible to give to the words *ανηνεγκεν επι* a totally different sense in the two following passages :—

Ανηνεγκεν εις ολοκαρπωσιν επι το θυσιαστηριον. Gen. viii. 20. *Sept.*
Ανηνεγκεν επι το ξυλον.

Christ at the cross not only presented Himself in all His own personal excellency as "a sacrifice of sweet-smelling savour," but He also presented there for judgment His people's sins which He had taken on Himself. We may, therefore, with equal propriety say, that He brought to the cross, and presented on the cross, *for acceptance*, His own personal excellency as a sweet-smelling savour (*εις οσμην ευωδιας*) ; and also that He brought to the cross, and presented on the cross, *for judgment* (*εις κρισιν*), our sins. Thus and thus only we preserve the full and proper meaning of *ανηνεγκεν επι το ξυλον*. The version of Tremellius is, therefore, far more correct than our own—"Qui peccata nostra ipsemet sursum tulit in corpore suo super lignum illud"—"Who his own self took up our sins in his own body upon that tree." * Thus this text has not even the appearance of confining the period of His being the Sin-bearer or Sin-carrier to the cross *only*. In His own body He brought up to the cross, and presented on the cross, for judgment, our sins, are the thoughts involved in the passage.

* Castalio renders—"Qui peccata nostra ipse suo corpore sustulit in patibulum." Bengel observes—"*τας ἁμαρτιας ανηνεγκεν*, peccata *tulit*. In eum conjecta a Patre erant peccata: dum ergo sublatus est in lignum, peccata secum sustulit"—"Our sins were laid on Him by the Father; while, therefore, He was lifted up on the cross He took our sins along with Him."—*Bengel on Heb.* ix. The active force of *ανηνεγκεν* is well illustrated in the following passage in the Septuagint, as quoted by Trommius. It is used of Samson taking up the gates of Gaza—*ανηνεγκεν αυτα επι την χορυφην του ορους*—"He *bore them up* to the top of the mountain;" just so, Christ *bore up* our sins to the cross for judgment.

That the sense of movement *to* a place is involved in *επι* with an accusative may be seen from such expressions as these—*ερχομενους επι το βαπτισμα αυτου*; *coming to his baptism* (Matt. iii. 7). *Και ιδων συκην ηλθεν επ' αυτην* (Matt. xxi. 19). *Επι του αιγιαλου ειστηκει*, means simply, "he stood on the sea-shore;" whereas *επι το αιγιαλον ειστηκει* means, "he went and took his stand on the sea-shore." *Εκαθισεν επι τον θρονον*, is, "he seated himself

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It is frequently assumed, that these words in Peter must be regarded as a quotation from the Septuagint of Isa. liii. 12—*και αυτος ἁμαρτιας πολλων ανηνεγκε.* Now, even if it were admitted that the Septuagint is justified in here using *αναφερω* as the rendering of נשא, and not λαμβανω (for which, *i. e.*, λαμβανω, we have, be it remembered, *inspired* authority in the quotation of Isa. liii. 4; in Matt. viii. 17—*αυτος τας ασθενειας ἡμων* ΕΛΑΒΕΝ, *και τας νοσους εβαστασεν*), yet still the verse in Peter, where *αναφερω* is used, *followed by επι with an accusative*, cannot be regarded as identical with a verse where *αναφερω* is used *without* such addition. When so followed, *αναφερω* is never used as the translation of נשא in the Septuagint. Indeed, the places in which the Septuagint uses *αναφερω* as the translation of נשא are only *four* in all: whereas *αναφερω* is used nearly a hundred times as the translation of העלה—to cause, to ascend, to offer *up*. Moreover, נשא, when followed by a preposition indicating motion to a place (such as על=*επι*, with accusative, or ל=*εις*, unto), is never used in the passive sense of *bearing* or sustaining (*ὑποφερειν, ὑπεχειν*), but in the active sense of *carrying.*

Nor can *ανηνεγκε* be accepted as the correct translation of נשא, in Isaiah liii. We have in that chapter two words applied to the Great Surety as the One who carried the sins of His people, viz., נשא and סבל. These words are translated for us *by inspired authority* in Matt. viii. 17—*αυτος τας ασθενειας ἡμων* ΕΛΑΒΕ (נשא) *και τας νοσους εβαστασεν* (סבל)—"Himself our infirmities took, and our diseases as a burthen bore." Guided by this authoritative translation in Matthew, we should render the clause in Isaiah liii. 12 thus—*και αυτος τας ἁμαρτιας πολλων ελαβε.* Thus, no doubt, Peter would have quoted it, if he had quoted it at all.

But it was not the object of Peter to speak of the Lord Jesus *merely* as "the taker of" (הנשא, *ὁ λαμβανων*), or as "the bearer of" (הסבל, *ὁ βασταζων*) our sins. The passage in Peter teaches us also *where* He carried them, viz., to the tree. The taker and carrier of the sins of His people "brought up" (*ανηνεγκε*, it is an official and priestly word) those sins to the cross for judgment. There they received the full and final stroke, and they were gone. As respects judgment, their place is no more found. But He who presented those sins for judgment, presented also Himself (*ανηνεγκεν εάυτον*) as a sacrifice of sweet-smelling savour. *That* does not depart. It fills the place of death with fragrance, and abides for ever. Peter, therefore, does not simply

or took his seat on the throne;" but *εκαθισεν επι τον θρονον* means, "he went and took his seat on the throne." Even when neuter verbs are used, the sense of previous motion is not lost when they are followed by *επι* with an accusative. Thus *καθημενον επι του θρονου* means simply, "seated on the throne," no reference being intended to antecedent condition; whereas *καθημενον επι τον θρονον* means, "one who had become seated on the throne," there being a tacit reference to antecedent condition. The force, however, of the passage in Peter depends not so much on *επι* by itself, as on the force of *αναφερω* followed by *επι* with an accusative.

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quote Isaiah, but adds to the testimony of Isaiah. "To take" (נשא, λαμβανειν), and to carry as a burthen (סבל, βασταζειν), may be applied to our blessed Surety from the moment He became man—ανενεγκαι επι το ξυλον belongs, of course, only to the cross.

There is only one more place in the New Testament where αναφερω is used, viz., Heb. ix. 28—και καθ' όσον αποκειται τοις ανθρωποις άπαξ αποθανειν, μετα δε τουτο κρισις· ούτως ό Χριστος άπαξ προσενεχθεις εις το πολλων ανενεγκειν άμαρτιας, &c.

In this passage ανενεγκειν is generally supposed to mean, either "*to remove*" or "*to bear*" in the sense of "*sustain*," or to bear in the active sense of "*carry*." The use of נשא in Hebrew, and that of αποφερω in the Septuagint, are appealed to in support of one or other of these readings.

But it is not true that the Septuagint ever uses αναφερω in the sense of "take away" or "remove." When the Septuagint gives this meaning to נשא, it uses, not αναφερω, but αιρω, αφαιρω, or λαμβανω. (Compare John i. 29—"The Lamb of God that taketh away" = ό αιρων; and Heb. x. 4—to "take away sins" = αφαιρω.) In translating נשא עון, an expression which so often occurs in Leviticus, the Septuagint never uses αναφερω. Nor does the Septuagint use αναφερω to mean "bear," in the sense of "*sustain*" (ύποφερω, ύπεχω), though it does sometimes (but very rarely) use it in the active sense of carry.*

There is, however, no possible reason why, in this passage, we should assign to αναφερω a different sense from that which we assign to it in all the other passages that have been quoted—viz., Heb. vii. 27, *twice*; Heb. xiii. 15; James ii. 21; 1 Pet. ii. 5. We trace in these and other passages that have been cited from the Old Testament, the sense of "bringing *up*" for presentation to some person or place of dignity and power.

There is a passage in the Septuagint where the use of αναφερω seems to answer very closely to its use in the passage before us. Speaking of the tithes which Israel were to bring, it says—δεκατην αποδεκατωσεις παντος γεννηματος του σπερματος σου. . . . ενιαυτον κατ' ενιαυτον, και φαγη αυτο εν τῳ τοπῳ ᾡ εαν εκλεξηται κυριος ό Θεος σου επικληθηναι το ονομα αυτου εκει. εαν δε μακραν γενηται ό όδος απο σου και μη δυνη αναφερειν αυτα—"and thou art not able *to bring them up*," *i.e.*, to the place which the Lord hath chosen. Here, then, there is an ellipsis after

*** It is used in this sense only *three* times, viz., twice as the translation of נשא, in Numbers xiv. 33, και ανοισουσι την πορνειαν ύμων; and Isaiah liii. 12, αυτος άμαρτιας πολλων ανηνεγκε. Once it is used as the translation of סבל, *to carry as a burthen*—viz., Isaiah liii. 12, και τας αμαρτιας αυτων αυτος ανοισει. Here we have the inspired authority of the New Testament for saying that βαστασει, not ανοισει, would be the right translation. We must be careful to preserve the *active* force of αναφερω in these passages, to distinguish it from στεγειν, 1 Cor. xiii. 7; ύπεχειν, Jude 7; and ύποφερειν, 1 Pet. ii. 19, ύποφερει τις λυπας. To carry sins and to bear the punishment of sins (ύπεχειν δικην) are different thoughts, however they may be connected in result.**

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αναφερειν. Is there not a similar ellipsis in the passage before us of εις κρισιν after αναφερειν? "As it is appointed unto men once to die, and after death JUDGMENT, so Christ, having been once offered to bring up, or present (*i.e.*, *to judgment*), the sins of many," &c. If we translate the passage thus, αναφερω would be rendered consistently throughout the New Testament, and would retain throughout the Epistle to the Hebrews its altar sense.* When sins "come up" in remembrance before God unatoned for, then there is destruction; but when they are "brought up" or "presented" for judgment by an accepted substitute, then there is salvation.

The use of αναφερω, as indicating the bringing up in the way of presentation, is seen abundantly in the apocryphal writers. Thus—

3 Esdras iv. 6.	θερισαντες αναφερουσι τῳ βασιλει.
3 Esdras iv. 7.	αναφερουσι τους φορους.
Sir. viii. 24.	και μη αναφερετω σοι χαριν.
2 Macc. i. 21.	ὡς δε ανηνεχθη τα των θυσιων.
2 Macc. iii. 35.	ανενεγκας τῳ Κυριῳ.
2 Macc. x. 3.	ανηνεγκαν θυσιαν.
2 Macc. x. 7.	ὑμνους ανεφερον τῳ ευοδωσαντι.

The only other place in which it is used in the Apocrypha is 1 Macc. ii. 24, ανηνεγκε θυμον, κατα το κριμα, where the force of ανα, as "up," is preserved.

In Chrysostom we find ευχαριστιαν αναφερειν;—τῳ Θεῳ ευφημιαν αναφερειν;—τῳ Θεῳ τιμην αναφερειν;—δοξολογιαν τῳ Θεῳ αναφερειν. See also like instances from Basil and Theophylact, as given in Suicer.

In other Greek writers we trace the same force in such places as these:—ανηνεγκε περι τουτων εις την συγκλητον, *Plutarch*, and ανηνεγκε προς τους χιλιαρχους πραγμα. So in Aristotle, αλλη δ' εστιν αρχη, προς ἡν αἱ προσοδοι των κοινων αναφερονται.—*Polit.* 6. In the use of αναφορα also for "*tribute*," the same thought is found of something brought up to a person or place of authority or power. Compare our own use of "bring up" in the expressions—"bring up the criminal," "bring up to judgment," "bring up the presentment," "bring up the bill," &c.

* As regards the contrast between προσφερω and αναφερω, as seen in Heb. ix. 28, it may be observed, that προσφερω answers to the Hiphil of קרב, *to bring* nigh as an offering, and is a word of far wider application than αναφερω in its Levitical sense—αναφερω being confined to that which is intended for the altar, whilst προσφερω, although applied to offerings offered *on* the altar, is also applied to offerings not intended for the altar. Thus it is applied to the Nazarite when he presented himself at the door of the tabernacle before the Lord; and it is applied to the silver chargers, spoons, &c., offered by the princes of Israel, in Numbers vii.—και προσηνεγκαν οἱ αρχοντες τα δωρα αυτων απεναντι του θυσιαστηριου, not ανηνεγκαν επι τον θυσιαστηριον. Προσφερω is not unfrequently applied to the person who brings the offering, whereas αναφερω is restricted to the person who offers *on* the altar—Και τοις ὑιοις Ισραηλ λαλησεις λεγων, Ὁ προσφερων θυσιαν σωτηριου, οισει το δωρον αυτου . . . . αἱ χειρες αυτου ΠΡΟΣΟΥΣΙ τα καρπωματα Κυριου . . . . ὡστε επιτιθεναι δομα εναντι Κυριου . . . . και ΑΝΟΙΣΕΙ ὁ ἱερευς στεαρ ΕΠΙ του θυσιαστηριου.

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I do not doubt, therefore, that the word αναφερω, in the New Testament, when applied sacrificially to the Lord, is always to be understood to refer either to His presentation of Himself in His own personal excellency, as the offering of a sweet-smelling savour, or to His presentation of our sins to meet the appointed judgment—ανηνεγκεν ἑαυτον—ανηνεγκεν τας αμαρτιας ημων εις κρισιν επι το ξυλον. Thus קטר, "to burn for a sweet savour," and שׂרף, "to burn up devouringly," are both referable to the cross.*

On 1 Pet. ii. 24, Dean Alford has the following note:—"'*Bore our sins*,' but in the pregnant sense of 'bore to sacrifice,' 'carried and offered up.' See Notes on James ii. 21—Αβρααμ . . . ανενεγκας Ισαακ . . . επι το θυσιαστηριον. See Jer. xiv. 20; Heb. vii. 27. It is a word belonging to sacrifice, and not to be dissociated from it. In Isa. liii. 12, αυτος ἁμαρτιας πολλων ανηνεγκε (Heb. ix. 28), we have the sense of bearing on Himself more prominent, and by that passage our rendering here must be regulated; always remembering that the other sense lies behind—in His own body on the tree—constructio prægnans, 'took them to the tree and offered them up on it,' as the above sense of ανηνεγκε necessitates." Alford then quotes the following passage from Vitringa:—"Vix uno verbo εμφχσις vocis αναφερειν exprimi potest. Nota *ferre* et offerre. Primo dicere voluit Petrus, Christum portasse peccata nostra in quantum illa ipsi erant imposita. Secundo, ita tulisse peccata nostra, ut ea secum obtulerit in altari. Respicit ad animantes, quibus peccata primo imponebantur, quique deinceps peccatis onusti offerebantur. Sed in quam aram? Ξυλον, ait Petrus, lignum, h. e. crucem." *See Alford in locum.*

I have already observed that this verse in Peter is not to be regarded as a *mere* quotation of Isa. liii. 12, and that נשׂא (which should, on the inspired authority of Matthew, have been translated by λαμβανω) is not to be regarded as answering to αναφερειν επι—the words adopted by the apostle, and *never* used even in the Septuagint as the translation of נשׂא—but of the Hiphil of עלה or קטר, followed by על. The truth taught in Isa. liii. 4, 12, is more fully developed by the apostle. He ὁς τας ἁμαρτιας ἡμων ελαβε (נשׂא) και εβαστασεν (סבל), προσενεχθεις (קרב, Hiph.) ανηνεγκε (עלה, Hiph.) τας αμαρτιας εν τῳ σωματι αυτου εις κρισιν επι το ξυλον.

The following is from Turrettin. After quoting 1 Pet. ii. 24, he observes—"Apostolus ad Isaiam ita respicit ut ejus quoque adducat verba *et clarius etiam interpretetur:* nam quod ille de doloribus dixerat, peccatis iste peculiariter applicat—quod de conjectis a Deo in Christum iniquitatibus fuerat vaticinatus, id ad crucis supplicium vel potius sacrificium accommodat. . . . Porro non sine ratione Petrus non tantum

* I know of no satisfactory example that could be quoted of αναφερω signifying to suffer or bear in the sense of υποφερω. One is sometimes quoted from Thucydides, but of that Stephens properly observes—"Citatur e Thucydide, iii. 38, αναφερειν κινδυνους, quod durum sit reddere, '*ferre* pericula' potiusque verti debeat, '*subire* pericula.'"

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ηνεγκεν dixit sed ανηνεγκεν, ut et exaltationem Christi in crucem notaret, quæ a Christo ipso prædicta fuerat, *et alluderet ad sacrificandi ritum et ad victimas* quæ in aram seu locum editiorem attollebantur, unde dicebantur αναφερεσθαι (Heb. viii. 27) quia offerebantur in altum sublatæ. Nihil ergo præpositio de vi sententiæ detrahit; imo potius aliquid superaddit, non lationem tantum pænæ, sed modum etiam peculiarem designando, quod et optime a *Syro* expressum, qui duo hæc simul connectit, '*qui portavit et ascendere fecit peccata nostra*,' id est, ita bajulavit peccata nostra ea secum in crucem ferendo, ut maledictionem pro iis nobis debitam sustinendo, a nobis ea abstulerit et longissime removerit."—*Turrettin de Satisfactionis Christi Veritate*, pars iii. c. 29.

Reviews.

A Commentary on the Book of Psalms; Critical, Devotional, and Prophetical: with the Text of the Authorised Version. By WILLIAM DE BURGH, D.D. Dublin, 1859.

WE have nine parts of this commentary before us, all full of interesting exposition and valuable exegetical notes. Perhaps a little condensation would add to the excellence of the work. We hope to give some extracts in our next.

Three Letters on the Prophecies. By J. H. FRERE, Esq. London: Hatchard & Son. 1859.

THOUGH we do not accord with Mr Frere in some things, and have grave doubts as to the correctness of his Napoleonic anticipations, yet we cannot but crave from our readers a patient attention to his writings. We give the conclusion of his preface:—

"The author has felt himself compelled thus urgently to press this subject upon the consideration of the Church; for though it has pleased God, by mercifully lengthening his life into his eighty-first year, to permit him to see the commencement, as he believes, of that event, which, from his first publication in 1814, he has brought forward more prominently than any other in all his writings, namely, the future rise of Buonaparte to the throne of Rome, and sovereignty of the empire (now apparently about to be fulfilled in the person of his successor and representative, Napoleon III.); he must not so presume upon the possibility of future opportunities, as to pass by that which now offers itself, in a demand for a second edition of his 'Three Letters,' of thus again inviting his brother-commentators and fellow-students of the Apocalypse, in the name of the public, and in the name of all those who deplore the present state of prophetic interpretation, either to establish the systems they have adopted, by shewing that they explain the anomalies and peculiarities of the Apocalyptic text, or, if it plainly appears that this is not the case, then to allow the Church to have the great advantage of a more correct interpretation: and he particularly invites to such a discussion those who have written most fully upon the Apocalypse, since his system, differing so essentially from any which had preceded it, has been brought under their

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notice: and however difficult it may be for any author to retrace his steps, the time will very shortly arrive, if the views which the author of these pages advocates be correct, when literary reputation will be esteemed by its possessor of no value, compared with the consciousness of having faithfully endeavoured to serve the Church as a labourer in the Lord's vineyard; and when no sacrifice made with that view, however costly it may have been to the natural man, will be a subject of regret."

The Atonement. Tractarian "Reserve" and Rationalistic Evasion, &c. By the Rev. JAMES KELLY, M.A. London, 1859.

THIS is a valuable testimony to Scripture doctrine, in opposition to Tractarianism on the one hand, and Rationalism on the other. Like Mr Kelly's other works, it is fresh in thought and clear in style. Thus he begins:—

"God is love, and to know Him is the blessedness of the creature. Hence creation and all its varieties. Not that God needed creaturehood in order to the enjoyment of His own nature. For in the mysterious *Triunity* of that nature, without any going out of itself, there was ever scope for the intercommunion of love. But this glorious God, who is not only all-sufficient, but self-sufficient, would, as the Fountain of blessing, communicate Himself in blessing to creatures. Thus we read of the '*way*' of God and of '*the beginning* of His ways:' of the determination of the creature nature in union with which He would personally display Himself; of the diverse orders of creatures to take knowledge of that display; of the fall or exposure of certain of them, whereby, as a prism, the Divine grace and mercy, as well as goodness, might become appreciated; and of '*the blood of the cross*' shed in the fulness of time, as the great ordinance for harmonising the exercise of these Divine attributes with the maintenance of essential holiness.

"The atonement, then, is the deep radical truth which yields its virtue to every exhibition of God as the God of salvation. Looking at the life of Him who constitutes it, as a rendering out into human form of Divine grace; without the atonement, where had been the vindication of the Divine truth? Looking at His life as the pattern of what man *ought to be,* without the atonement—*i. e.*, the offering up of this pattern life as a sacrifice for sin—how had it condemned man for what *he is*?

"Thus, in whatever aspect we view the person of the Lord Jesus, whether as revealing God, or exemplifying the duty of man, the contemplation, short of His atoning death, is comfortless to the sinner's conscience.

"What now do we see? The perfect one in our nature, ever the delight of the Father, yielding Himself up, in all the perfectness that belonged to Him, as a propitiation for sin. The transaction is between the holy God, and the Lamb which His own love has provided for a burnt-offering. The Father and the Son, as in the type, go '*both of them together*' (Gen. xxii. 8). 'Sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein: which are offered by the law. . . . . . Lo, I come to do thy will, O God' (Heb. x. 8, 9). Such is the surrender of Himself to the behests of the Divine government, with which the Son responds to the Father's thoughts; and in the 'body' provided for Him (the hour having come), He, the impersonation of every trait of moral beauty, addresses Himself to die, to be '*made sin for us.*' Fire might now descend from heaven to consume the sacrifice. But this would be a *simpler* exhibition of the truth than Divine wisdom had intended. The *expiation* of human guilt (its remedy) was to be at the same time its *measure*. Hence the instrumentality of man intervenes. *He*, with murderous hands, immolates the victim, and thus

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stands forth, in the very crisis of his redemption, a convicted *Deicide!* But this is not to divert us from, but to enhance our conception of, the great propitiatory act, wherein the sufferer undergoes the judicial wrath of God due to sin.

"And now, the perfect obedience of the Son of God, which had otherwise exposed our shortcomings, and inspired us with dread, *combining with His vicarious sufferings,* speaks only comfort; whilst the recognition of these latter at once accounts for His being 'smitten and afflicted' at the hand of the Father.

"Thus, also, because of the atoning virtue of His death, His active obedience becomes *exemplary.* We recoil not from the exhortation to be 'followers of God as dear children, and to walk in love as Christ also hath loved us;' seeing it is added—as though to encourage confidence—'and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour' (Eph. v. 2).

"Child of God! hold fast these simple distinctions which have been brought before you, especially this last, between the sufferings of Emmanuel at the hands of the world, and at the hands of the righteous Father. It is all-important on the grand point in question—the atonement. But it sheds light also on the double aspect of all that followed, and is to follow,—the resurrection, ascension, and second advent of our Lord. Towards the world—approvers, practically (as unbelievers), of the deeds of their forefathers—these events have a *louring* significance. Whom men crucified, God hath raised up, and exalted to His right hand; and when He comes again, Jew and Gentile, who repent not, shall be made answerable for their outrage upon God's beloved. But, on the side of the Church—all who, through grace, believe—*they* have 'received the atonement;' they have entered into the sufferings of Jesus, *Godward,* when *His soul was made an offering for sin* (Isa. liii. 10); and to them, His resurrection, ascension, and coming again, are fraught with blessing only. They are justified, personally *judged* in Him; they are virtually risen and seated in heavenly places with Him; and with Him, as their Head, shall they be organised into glorious union, before He appears to the eyes of men!"

Light and Darkness, an Historical Parallel. By Robert Brown. London: J. Nisbet & Co. 1859.

We have no room for extracts; but we strongly commend this pamphlet to our readers. It is one for the times.

A Grammar of the New Testament Diction. By Dr G. B. Winer. Two volumes. Edinburgh: T. & T. Clark. 1859.

We are greatly obliged to Mr Clark for giving us this valuable work in our own tongue. Our readers will find it most useful in reading the New Testament, or in studying the minutiæ of its hermeneutics.

The Protestant Theological and Ecclesiastical Encyclopedia, being a Condensed Translation of Herzog's Real Encyclopedia. Edinburgh: T. & T. Clark.

The publication of this encyclopedia advances but slowly; but the theological student will greatly prize a work which gathers and condenses such an amount of valuable learning.

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A Simple Interpretation of the Revelation. By HENRY WENTWORTH MONK. London.

WE differ so very widely from the author of the above work, and on so many points, that we should require a much longer article for review of it than our space affords.

The Evangelists and the Mishna; or, Illustrations of the Four Gospels, drawn from Jewish Traditions. By the Rev. THOMAS ROBINSON. London: James Nisbet & Co. 1859.

THIS is a most valuable book for the expositor of Scripture. We lay little stress on Jewish traditions, save in the way of *illustration*, and as such they are often most useful. The perusal of the present work will convince any one of this. We recommend it strongly in this aspect. We give as a specimen of the book the remarks on Matt. ii. 23:—

"As the words which the evangelist here alleges as a quotation from the prophets are not found in any part of the Old Testament Scriptures, it is the prevailing opinion of interpreters, that the reference is not so much to any one passage in particular, as to the general testimony of the prophets regarding the Messiah—a conclusion which seems warranted by the fact, that the prophecy is alleged as spoken not by one but several—'by the *prophets*.' Nor is such a mode of alleging Scripture without examples among the ancient rabbis. The following saying of Rabban Gamaliel, the son of Rabbi Judah the Prince, is recorded in the Mishna: 'All who employ themselves about the congregation's interests, should do so for the sake of God; for the merit of their ancestors shall be for their advantage, and their righteousness endureth for ever; and as for you, I will bring upon you a great reward, as if ye had done [what was commanded].' Here the last clause obviously appears as a quotation, not however in the precise language of Scripture—for such a passage is nowhere to be found—but as expressing what in the Rabbi's opinion might be gathered from its general teaching.

"As to how the evangelists understood the prediction, and in what way it received its fulfilment from the residence of Jesus of Nazareth, various views have been entertained. These views have chiefly depended upon the way in which the name of the town has been read, whether as spelt in Hebrew with a Tsadè (צ) or a Zain (ז). If the former, the prophecy will be viewed in connexion with such passages as Isa. xi. 1, in which the Messiah is promised as the Branch or Sprout (נֵצֶר *netser*). If the latter, the reference will appear to be to those scriptures that exhibit Him, whether by type or otherwise, as the Separated One (נָזִיר *nazir*). As Nazareth, probably from its meanness and insignificance, is not mentioned in the Old Testament, we are left to ascertain its proper name either from its Greek form, or from other circumstances. The Greek form (Ναζαρέτ, *Nazaret*) is doubtless in favour of the latter view, the Greek *zeta* (ζ) being generally employed in the New Testament as the equivalent of the Hebrew *Zain* (ז), while *Tsadè* (צ) is commonly expressed by the Greek *sigma* (σ). Other circumstances, however, tend rather to the former conclusion. These are, *first*, that the Syriac version, made at a very early period, reads the name with a Tsadè (*Notserath*); *secondly*, Hebrew authors, from an early period of the Christian era, have always written the word and its derivatives in like manner; *thirdly*, Jerome states that learned Hebrews in his time thought that the quotation in Matthew was taken from Isa. xi. 1.

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"In either case the designation given to Jesus, from His residence in Nazareth, might properly be said to be in fulfilment of prophetic declarations. On the one hand, the appellation given to Him as an inhabitant of the separate and remote city,* marked Him out as the Lord's righteous servant, separate from sinners, and holy unto God while rejected by men; and as the great Antitype, first of 'him who was separated from his brethren,' whether as more excellent than they, or as rejected and sold by them—then of Samson, who was to be a Nazarite to God from the womb, and who was bound by his brethren and delivered into the hands of the Philistines,†—and, finally, of all those who, according to the law of Moses, consecrated themselves by the Nazaritic vow to be holy to the Lord.‡ On the other hand, as an inhabitant of the city of 'low bushes,' a weak twig in comparison with its neighbours, Jesus the Nazarene was signalised as not only the promised Branch, but as, in His beginnings, the lowly sprout, the tender plant, the root out of a dry ground.§

"But without attaching any other meaning to the appellation 'Nazarene' than simply that of 'an inhabitant of Nazareth,' the designation has been justly thought sufficient to warrant the language of the evangelist. Nazareth was a place of so little consideration that its name is found neither in the Old Testament nor in the pages of Josephus; and of so low a character, that the question could be asked, Can any good thing come out of Nazareth?

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* "Nazareth has been described as 'lying in a deep concealed hollow place on the top of a hill, and removed from all public thoroughfares.'"—*Journal of Sac. Lit.*, July 1850.

† "Samson, who, according to the Greek version, was to be a *Nazir* (Ναζιρ), or *Naziræus* (Ναζειραῖος), was regarded by the ancient Jews as a type of the Messiah, as appears from the Targum of Jonathan (so-called) on Gen. xlix. 18—'Not for the salvation of Gideon do I look, nor for the salvation of Samson do I hope; for the salvation which they wrought was but for an hour: but for thy salvation do I wait and hope.' It is added in a gloss,—'For the salvation of Messiah, the Son of David, who shall save the children of Israel, and for the great salvation of my soul.'"

‡ "Jerome says on the passage:—'Nazaræus sanctus interpretatur. Sanctum autem Dominum futurum, omnis scriptura commemorat.'"

§ "Hengstenberg (*Christology*) thinks the place received its name from the smallness of its size,—a weak twig in contrast with a stately tree; and that it might be the more likely to do so from the people having had the symbol before their eyes in the low bushes which covered the chalk-hills in the environs; Nazareth, when compared with other cities, being just what these bushes were when compared with the stately trees which adorned other parts of the country.—Jerome, following the LXX., renders נֵצֶר (*netser*) in Isa. xi. 1, by 'flos,' a *flower*, but says that Aquila, Symmachus, and Theodotion, translated it a *sprout*, 'to shew that long after the Babylonish captivity, when none of the family of David was possessing the glory of the ancient kingdom, Mary should arise as it were from the stump, and from Mary Christ.' That Father, however, would identify the word with *Nazarene*. 'In eo loco,' he says in his Epistle to Pammachius, 'ubi nos legimus atque transtulimus,—Exiet virga de radice Jesse, et flos de radice ejus ascendet—in Hebræo, juxta linguæ illius idioma ita scriptum est,—Exiet virga de radice Jesse, et Nazaræus de radice ejus crescet.' And in his commentary on the passage in Matthew, he adds, after what was quoted in a preceding note,—'Possumus et aliter dicere, quod etiam eisdem verbis juxta Hebraicam veritatem in Esaia scriptum sit,—Exiet virga de radice Jesse, et Nazaræus, de radice ejus conscendet.'"

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The term 'Nazarene' has long been used as expressive of scorn and contempt, both by Jews and Mohammedans. The Messiah, like many of His types, and more especially David, was to be at the first 'despised and rejected of men,' 'a reproach of men and despised of the people' (Isa. liii., Ps. xxii.). Jesus was not only thus scorned and despised, but the very place appointed in the providence of God for His residence, has afforded a constant occasion of contempt; so that His enemies, while scornfully designating Him 'the Nazarene,' have been unconsciously verifying the predictions concerning Him, and thus supplying an additional evidence of His being the Christ of God.—'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, *bearing his reproach*."

Extracts.

Decline of Judaism.

"The observations I made during this visit were instructive and interesting in several respects. I have had occasion to make myself acquainted with the advantages the Jews in Belgium and France have derived from having been entirely emancipated. In a worldly point of view, they are great. The Jew, in these two countries, is no more shut up in a separate quarter; in the eye of the law he is not a Jew, but a Belgian, or a Frenchman; he may devote himself to any career, and may rise to the highest office in the State. In fact, that which is lawful to the Gentile is also lawful to the Jew; and I believe they are, with very few exceptions, in easy circumstances. But emancipation has well-nigh annihilated Judaism. The synagogues are empty; the rabbis without influence and without congregations; and thousands of Jews, denying their origin, have lost all nationality and love for their own country and Jerusalem. They have Gentilised their names and their manners; and, in a few years, when the census is again taken in Belgium, there will perhaps not be one who declares himself a Jew. In France, if possible, it is even worse. A Jewish French periodical says of the majority of the Jews in France, 'that they do not visit the synagogues, that they send their children to Gentile schools, do not have their sons circumcised, and are rarely present at any real Jewish ceremonies.' They might have added, they have their children baptized soon after they come into the world, like Adolph Cremieux, who had his son and daughter baptized by a Romish priest the morning after their birth; but he himself continues to be a Jew."—*Notes of a recent Tour on the Continent, by a Jew.*

The Jews in America.

"In a lecture delivered by Dr Morris J. Franklin, in Providence, on Sunday evening, and reported in the *Providence Press,* the speaker said :—

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" 'The Jews in this country now number about two hundred thousand. In New York city alone there are forty thousand. The attention of the Jews in Europe is turned towards America, on account of the persecution to which they are subjected in some countries on the Continent, and a rapid increase of their numbers here may be expected by immigration. Many Jews in this country are occupying prominent and influential positions in politics and business. Messrs Yulee and Benjamin, of the U.S. Senate, and Messrs Zollicoffer, Oliver, and Phillips, and Hart, of the National House of Representatives, are numbered among the children of Abraham. Instead of reading the Scriptures in the Hebrew tongue, understood only as the Rabbi interprets it, many now use the English version. This class have introduced many reforms into their mode of worship—they now have their choirs, their organs, and their Sabbath-schools. The Hebrew Christians, the converted Jews, in this country, number three or four hundred, and of this number nearly one hundred are engaged in preaching the gospel of Christianity, or in a course of study preparatory to doing so.' "

Dr Cureton's Syriac Gospels.

"The manuscript from which the present text has been printed was obtained in the year 1842 by Archdeacon Tattam, from the Syrian monastery dedicated to St Mary Deipara, or Mother of God, in the valley of the Natron Lakes. Bound together so as to form a volume of the Four Gospels, it consisted of three ancient copies, rather confusedly arranged, with a few leaves added in a more recent hand to make up the deficiencies. The volume ends with a request that the reader will pray for the soul of the sinner who transcribed these additions, and with a statement to the effect that the whole was put together in the year of the Greeks 1533, which is equivalent to the year 1221 of the Christian era. The volume thus arranged and bound was soon found to consist of several manuscripts selected almost at hazard, and pieced together chiefly by considerations of size, so as to form a complete copy of the Four Gospels. Several other volumes from the same library were made up in a precisely similar fashion.

"The person who arranged them seems to have had no idea of collecting the scattered parts of the same original volume, which had fallen to pieces, but merely to have taken the first leaves that came to his hand, mixing in the most absurd way parts of three or four manuscripts with parts of three or four others written at different times and by different scribes.

"In rebinding the volumes after they had been deposited in the British Museum, this injury has, of course, been repaired, and the work which has now been printed consists of eighty-two leaves and a-half belonging to the original manuscript, and five others added, as it would seem, when in the year 1221 the Syrian monks indulged in their curious style of book-binding. These eighty-two leaves are of large quarto, written in a bold hand in two columns, and the learned editor who now publishes an English translation, as well as the Syriac

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original, suggests that they were transcribed about the middle of the fifth century.

"When the volume first came into his hands, he says that he laid it aside among the other earliest manuscripts of the Gospels without further examination, concluding that it could not be other than an early copy of the Peshito, the Peshito version of the Syriac Gospels bearing in every part very strong evidence of translation from the Greek. On subsequently looking at the volume, however, Dr Cureton was struck by observing several erasures in the Gospel of St Matthew, and on examining the matter more closely, it appeared that the corrections supplied were taken from the Peshito, and that the passages erased, therefore, were passages in which this Syriac version differed from the Peshito. A little further examination shewed that the text of this Gospel according to St Matthew, as, indeed, of all the Gospels, is very different from that of the Peshito. Here, in short, is a Syriac version of the Gospels hitherto quite unknown in Europe.

"'Many persons,' says the *Times*, 'will wonder what there can be in the least remarkable about this, and as far as the Gospels of Mark, Luke, and John are concerned, perhaps the discovery is of no great importance. The great importance of the discovery depends on the fact that the Gospel of Matthew was originally written, not in Greek, but in Syriac. The Greek version, which is the basis of every translation, is itself a translation. Matthew wrote his history in that Hebrew dialect which our Saviour used. No fact relating to the history of the Gospels is more fully or satisfactorily established.'

"This evangelist wrote his Gospel for the benefit of the Jews, not in the ancient Hebrew in which the Old Testament was written, but in that Syriac or Chaldaic dialect which had been adopted after the captivity in Babylon. What has become of this original version of the Gospel according to St Matthew? That particular Syriac version which has been published under the name of the Peshito has evident reference to the Greek translation, if it is not directly rendered from it. And the question is, Have we here the original Gospel of St Matthew, or anything which we can accept as an approximation to it? The very title of it, as it appears in the manuscript, is, 'The distinct Gospel of St Matthew;' at least that is the translation which Dr Cureton gives to the Syriac title. Professor Bernstein, of Breslau, the father of Syriac scholars of the present day, asserts that the words thus translated by Dr Cureton really mean the Gospel divided into lections—that is, portions appointed to be read on certain days throughout the year—an interpretation which seems to be inapplicable to a copy where there is no such division.

"Perhaps it would be dangerous to lay too much stress on the title of the Gospel, and the learned editor chiefly calls attention to the facts regarding the formation of the Syriac canon, and the internal structure of the Syriac Gospels. He brings forward evidence to shew that the Gospels of St Mark and St Luke were translated into Syriac even before the present canonical Greek version of Matthew was in existence, and that in any case, the Syriac canon of the New Testament

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cannot be referred to a later age than the second century of the Christian era,—at a time, therefore, when the original Aramaic or Hebrew Gospel of St Matthew was still to be found, and when it would have been absurd to produce a Syriac translation of the Greek version—itself translated from the Syriac.

"How the original Syriac of St Matthew came to be lost sight of is a question which must be rather puzzling to the critics, but taking into consideration the fact of the probable existence of the original Gospel of Matthew down to a very late period—down, perhaps, to the time of Jerome—and comparing the version of St Matthew, which we have in the present manuscript, with the versions of the other Gospels, which are very different, and bear marks of translation not to be found in the first of the Gospels, Dr Cureton arrives at the conclusion, that in the manuscript of the Natron monastery he has discovered what we may accept as being very nearly the Aramaic original. After summing up the evidence, he says:—

"'Whatever conviction these arguments may bring to the mind of others, I have no hesitation in saying that they have fully satisfied my own, that this Syriac text of the Gospel of St Matthew which I now publish has to a great extent retained the identical terms and expressions which the apostle himself employed; and that we have here, in our Lord's discourses, to a great extent, the very same words as the Divine Author of our holy religion himself uttered in proclaiming the glad tidings of salvation in Hebrew dialect to those who were listening to him, and, through them, to all the world.'

The Mines of the Sinaitic Desert.

"I will now detail my proceedings since I last wrote, and I am most happy to inform you that since then I have made most interesting and important discoveries, and am able to answer all the questions contained in your letters. I have at length discovered the ancient fortress where the miners dwelt—and a most wonderful place it is, absolutely impregnable. I have made a plan of it for you, with all particulars. It is upon the mountain, exactly opposite the Caves of Magharah, the hill being almost insulated, and formed of a series of precipitous terraces, one above the other, and receding like the steps of the Pyramids. It is about 1000 feet high. My attention was first directed to the mountain by observing a long line of loose stones running down the entire slope of the hill, which I always imagined were washed down by the winter torrents, and left in that state, but upon a close examination I found it to be the remains of a gigantic wall, about twelve feet thick, the top stones of which, in the course of centuries, had fallen down and left it like a loose heap of stones. On following its course to the summit I found a flat table-land and a small hill, about seventy feet high in the centre, having also a small flat top. You may imagine my surprise and delight when I discovered the gigantic wall went all round the edge of the precipice of the first level—and on this flat surface I counted the remains of 140 houses, each about ten feet square. I discovered the remains of ancient

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reservoirs, immense quantities of pottery (of which I send you some examples), a great quantity of flint arrow and spear heads, ancient hammers made of green porphyry, and a quantity of round stones of polished green porphyry, about the size of cannon-balls—I suppose intended to be projected from slings and machines, like the ancient balista. I have brought away with me about a dozen of them, also some hammers, and a large quantity of spear and arrow heads. Upon the summit of the small conical hill I found a small circular tower, evidently intended as a watch-tower, where a sentinel was, no doubt, continually posted, as it commanded no less than eight different roads, and, in fact, every avenue by which an enemy could approach. I never saw a more interesting or impregnable position. On examining more closely, I found that the walls first alluded to, after descending the mountain, ascended the opposite hill as far as the precipice which contains the mines of Magharah; and at the southern extremity a similar wall descended one side and ascended the other, so as completely to enclose all the caves and mines, and effectually protected the miners whilst at work. On examining more closely, I found to my surprise, near the bottom of the mountain, on a flat ridge, forty more houses, and that all the various ledges of the mountain had likewise been covered with houses, so as altogether to amount to 400 or 500. On examining the mountain, I found some beautiful tablets, and at the south-east corner I found the rocks covered with Sinaitic inscriptions, the best of which I have copied, along the entire length of the Wady, which proceeds northwards from this point. I also found vast numbers of inscriptions; and I do not exaggerate when I say, that since I last wrote to you, I have found upwards of 500 inscriptions never before seen, and most of them in places where no other European has been except myself. I likewise found the remains of an immense reservoir formed by damming up a valley, the embankment of which still remains, and near these some houses, most substantially built, and quite perfect except the roof. There were two of these, one at each end, probably inhabited by those who had charge of the water. Near this were the remains of ancient furnaces. I forgot to mention that the length of the table-land on the summit of the fortress is 660 feet, and 260 broad. There is another discovery I have made not less interesting. I have made a week's excursion to the shores of the Red Sea, and what was my astonishment to find the remains of the piers and wharves whence they shipped their metal! The harbour was composed of two beautiful little bays, protected in front by a coral reef, with a narrow entrance, so that no vessel could be injured when once inside. This is a short account of my discoveries near the Wady Magharah. And now for this place: I have found, about five miles from here (the Sarabut El Khadem), ruins of houses in such quantities that convince me there was a large town containing the mining population of this district, the rocks and stones all around covered with innumerable inscriptions that quite astonished me. I likewise found five immense reservoirs formed by damming up various Wadys, and so disposed that when one was full the surplus ran into the other, and so in succession,

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so that they must have had water enough to last for years. Also, on the summit of the mountain where the Temple of Sarabut stands, I found a great many additional caves, mines, and reservoirs." *—*From the Athenæum.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—As the very interesting subject of the Holy Oblation of Ezekiel has occupied a portion of your very valuable Journal, will you kindly give space to the following observations, should you deem them worthy of that favour?

The two points to which I would beg more particularly to draw attention, as different opinions have been formed respecting them, are, *The relative position of the three portions, with respect to each other, into which the oblation is divided;* and, secondly, *In which of these shall the sanctuary stand?*

I quite concur with Mr Dell, whose letter appears in the forty-fourth number of your Journal, that Jerusalem shall be rebuilt on its present site; but when we find it said "that the Lord God shall give unto him (Jesus) the throne of his father David," I apprehend that it simply implies that he is to have special and *personal* dominion over the house of Israel, as heir to David's throne, of which He takes possession at His second advent; and when we remember that He shall there appear in *glorified* humanity, the term "throne" may be taken as simply indicative of that kingly power which He shall then assume as "King of the Jews," and "King over all the earth," in *that* day—an authority which, gloriously displayed, and emanating from the holy oblation, of which Jerusalem and Mount Zion constitute a portion, shall be acknowledged to the uttermost limits of the habitable globe. I would here adopt the language of that truly excellent article on "The Dispensations," contained in the above-mentioned number of the *Quarterly Journal of Prophecy*:—"The world to come is not put under angels (Heb. ii. 5); but we apprehend that the risen and glorified saints will be the instruments for carrying on God's government during the Lord's reign on the earth, so that the earth will be, as it were, put under them, in accordance with Rev. v. 9, 10, 'Thou hast redeemed us, and hast made us unto our God kings and priests, and we shall reign *over* (ἐπὶ) the earth.' Citizens of the heavenly city (Phil. iii. 20), the new Jerusalem, their habitation will be over the earth, in the air, from which the devil shall have been cast out." And no doubt all this glory, over-canopying the holy oblation, as the antitype of the cloud by day and pillar of fire by night, which rested above the tabernacle in the wilderness, shall cover Mount Zion during the millennial age, as predicted by Isa. iv. 3-6; while the sanctuary itself may, as before, be the place of immediate and direct communication.

Turning, then, to the two points specially referred to, I would remark that it is quite agreed that the holy oblation will be a square of 25,000, and that divided into three portions. Two of these are 25,000 × 10,000, and the remaining one 25,000 × 15,000.

Mr Dell says, in his letter in your forty-fourth number, that "the first-quoted text (Ezek. xlv. 1-6) would place the sanctuary in the priests' portion

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* We suspect some exaggeration in the above description. It is given by a traveller of May 1859.—*Ed. Q. J. P.*

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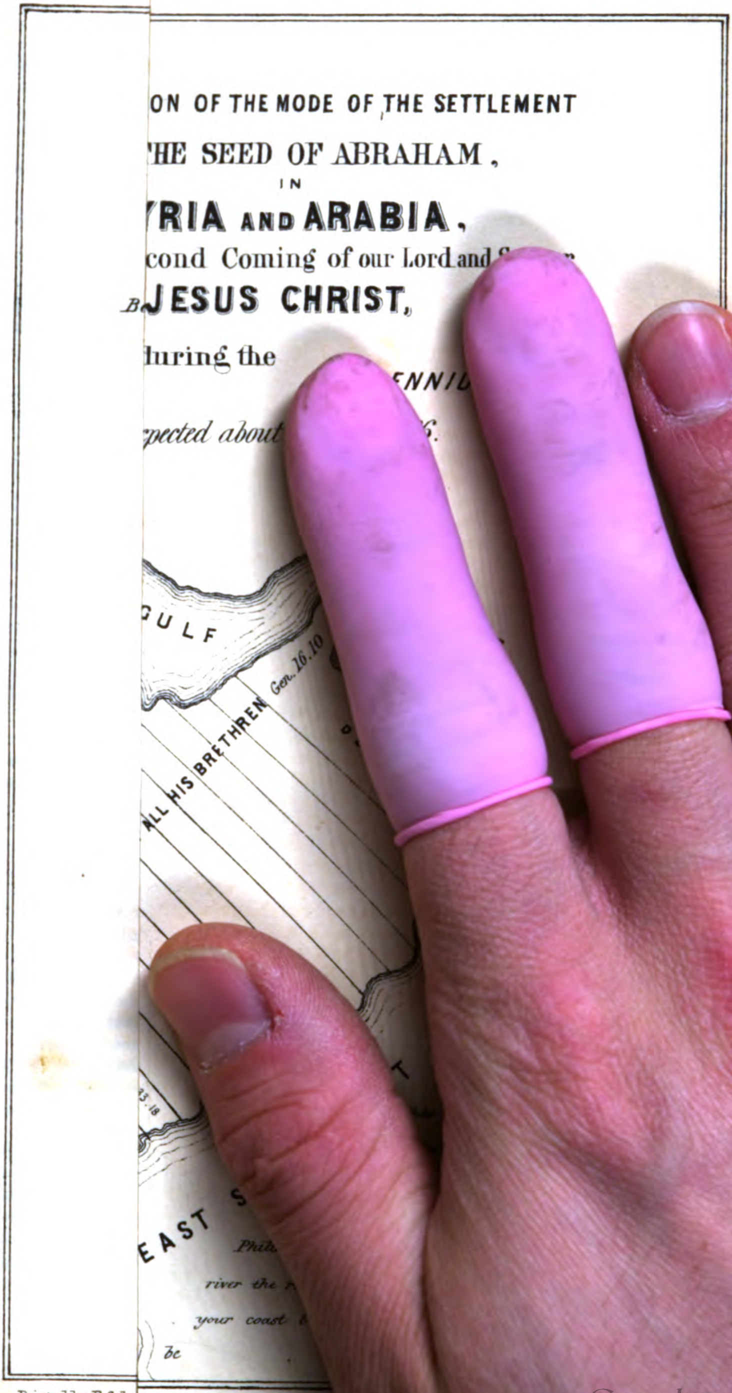

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of 25,000 × 10,000;" and there I believe it to be, as there stated, and in accordance with the plan given in the preceding number of the *Quarterly Journal of Prophecy*, and also with that offered by myself, and which you were so kind as to publish in your April number for 1850.

Taking these divisions in the order in which they are arranged in Scripture, they lie relatively north and south of each other.

The first, or most northerly portion, is for the sanctuary and priests, as defined by Ezek. xlv. 1-6, and xlviii. 9-11.

The next, of like dimensions, 25,000 × 10,000, and immediately adjoining it on the south, is allotted to the Levites (Ezek. xlv. 5, and xlviii. 12-14).

And, lastly, the third and smaller portion, 25,000 × 5000, being the most southerly of all, is expressly assigned for "the city," and in which there is no mention of any sanctuary at all (Ezek. xlv. 6, and xlviii. 15-19).

The 3d verse of the 40th chapter may, according to our translation, appear somewhat obscure, and seem to place the sanctuary in the *midst* of the whole oblation, if we are to understand by that word there used the precise *centre;* but otherwise it is so clearly and distinctly stated in the passages referred to that the sanctuary is to be in one of the *larger* portions, and that portion the most northerly of all, that it is difficult to adopt the theory of Mr Dell, and place it in the *smallest* portion of the three, and make that portion the centre one of the oblation, so contrary to the general arrangement of Ezekiel, and to the explicit declaration that the portion in which the sanctuary shall stand shall be 10,000 in breadth. If we are to understand the 8th and 21st verses as referring to the oblation generally, and that the "sanctuary of the Lord" (ver. 21—house) "shall be in the midst thereof," may it not be sufficient to apprehend this as simply asserting that it shall be *within* it, and not as contradictory of the full and explanatory statements contained in the adjoining verses?

With regard to the Scriptures, which, he observes, "seem completely to identify Jerusalem as the place of the Lord's throne, as well as of the sanctuary," I would briefly observe, that in Scripture a portion is often taken for a whole; and as the city of Jerusalem shall be *within* the oblation, and the metropolitan city of "the kingdom," the one may be taken in a general sense for the other, the whole oblation being specially dedicated to the Lord —"the place of His throne, and the place of the soles of His feet, where he will dwell in the midst of the children of Israel for ever." I apprehend, however, that the special manifestation of the Lord's personal glory will be in the midst of His risen and redeemed Church, who are to sit with Him on the throne of His glory, in the "New Jerusalem," immediately above the holy oblation, veiled by the cloud of Isa. iv., and in which His glory may be occasionally displayed to the whole congregation below—such as on the great festivals when the "families of the earth shall go up to Jerusalem to worship the King, the Lord of hosts"—just as the glorious presence was occasionally manifested to the children of *Israel* in *the cloud* of the tabernacle, while the tabernacle itself was the ordinary place of communication.

Afraid of occupying too much space, I have touched very briefly indeed on the above; and would now beg permission to offer a few very concise remarks on the letter of "J. B." on the same subject, and inserted in the preceding number of your Journal.

In his arrangement of the divisions of the oblation, and in placing the sanctuary in the most northerly one, next to the tribe of Judah, I entirely concur; but I do not perceive that we have sufficient warrant for believing that we shall have *two* cities—the one within the profane division of the oblation, the other altogether without it, in the tribe of Judah, and immediately adjoining the oblation on the north. Assuredly there is no mention by Ezekiel, in his general plan, of any such city as the last mentioned being there placed.

I believe, with "J. B.," that the city of Jerusalem shall be rebuilt on its

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own heap, but that that city shall be *within* the "profane" portion of the oblation on the south, and not *without* it on the north. In reference to Zech. xiv. 10, "All the land shall be turned as a plain, from Geba to Rimmon, *south of Jerusalem: it shall be lifted up*"—he infers that the *whole* oblation lies to the *south* of the present city, and that another city shall be built in the most southerly portion of all. In the maps to which I have had access, in so far as I remember, Rimmon is placed to the north of Jerusalem, nearly in the parallel of Bethel; and, if I mistake not, Geba also. If this be correct, I can only conclude that the meaning intended is, that the change on the surface of the land shall extend from Rimmon on the north to the south of Jerusalem; but be this as it may, it does not necessarily alter the general statements of Ezekiel.

"J. B." says—"Jerusalem has always appertained to the tribe of Judah; it is emphatically the royal city, neither is there anywhere any intimation that it will ever belong to any other tribe." I think we have the intimation of its future condition and appropriation in the chapters of Ezekiel already referred to. It is therein represented as not belonging to any one tribe in particular, but, otherwise, that all the *twelve* shall possess a common interest in it. Thus Ezekiel says (xlviii. 19)—"And they that serve the city shall serve it out of *all* the tribes of Israel;" and again (vers. 30-35), the manner in which the different tribes shall be located in the city is distinctly laid down. But, as the tribe of Judah, from whom our Lord descended, occupied the posts of honour in the camp of Israel—his standard being pitched in the centre of that side of the square which was "on the east side, towards the *rising of the sun*," and also opposite the entrance of the sanctuary, which looked towards the east, having three tribes on each face of the square,—so shall the tribe of Judah have the post of honour in the millennial city, occupying the centre of the *north* side of the square, and consequently facing towards the sanctuary of the Lord, which is situated in the northern portion of the holy oblation, and having the tribe of Reuben, the first-born son of Israel, on the one hand, and the tribe of Levi—that of the priesthood—on the other. Thus, as there were *three* tribes on each face of the camp in the wilderness, so shall there be representatives of the twelve, there being portions of *three* tribes on each side of the city, both constituting a square. The city is thus divided into *twelve* portions—each tribe possessing a gate of its own; and in this we have a remarkable type of the "New Jerusalem," which, descending from its position over the holy oblation, shall tabernacle with men, *post-millennially*, on the *New Earth*, and in which there shall be "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

I shall only beg further to remark, having already, I fear, occupied too much space, that Ezekiel, in his description of the future arrangement and location of the tribes and oblation in the Holy Land, proceeds regularly and systematically from north to south—Dan being on the extreme north, Gad on the extreme south, seven tribes lying to the north of the oblation, five to the south of it. Moreover, as the tribes of Judah and Benjamin occupied Jerusalem during the Mosaic dispensation, and adhered, nominally at least, to the worship of the true God at the temple, and to the house of David, while the other tribes deserted both; so we find these two tribes honoured in the future location of the land, by being placed next to, and immediately adjoining, the holy oblation—Judah on the north, next to the most holy place, and the sanctuary of the Lord; Benjamin on the south, next to the portion of the oblation appointed for "the city."

For the reasons above stated—briefly and, I fear, imperfectly—I cannot concur with Mr Dell in placing the sanctuary in the "profane" or smaller portion of the oblation, and, along with "the city," transferring it to the middle of the oblation; whereas I believe the sanctuary will stand in the "most holy

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portion " on the north, and " the city " in the smaller portion, on the extreme south of the oblation, having the " holy " division for the Levites interposed between them. Neither can I coincide with " J. B."—who, I think, places the divisions in their correct relative order—in supposing that there will be *two* cities, and that Jerusalem shall stand *without* the oblation altogether, on the extreme north, having the whole of the latter lying to the south of it.—I am, &c., GEO. OGILVY.

THE COVE, DUMFRIESSHIRE,
2d August 1859.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—You must be aware that many of the handmaids of the Lord find great delight and profit in those studies which are connected with the coming and kingdom of Christ; and it was with no ordinary interest that I read your article on the last vision of Ezekiel, in the January number, and the communications in the numbers for April and July on the same subject. I hoped to find a solution of the difficulties which I in common with others feel when trying to understand the mind of the Spirit in that part of holy writ. Will you, therefore, kindly afford a sister space to state her difficulties, with the hope that you, or some of your correspondents, may as kindly solve them?

Let me state that I discover no difficulty while looking at Ezekiel alone, but it is in harmonising his chapters with the other prophets who speak of the same glorious period.

The first difficulty I venture to name is with respect to the boundaries of the land. As laid down by Ezekiel, they are much the same, if not the very same, as those given by Moses (Num. xxxiv.); and I will confine myself to the north and east, as these form my difficulty. Ezekiel describes a line to the north, where the kingdom of Hamath ended, and to the east along by the western edge of the districts of Hauran, Damascus, and Gilead, and thence down the Jordan till you come to the south-eastern shores of the Dead Sea. It does not include that part on the other side Jordan which was inherited by the two tribes and a-half. My difficulty is now apparent. We know that during the millennial reign of Jesus, the Jewish part of His kingdom will extend from the river of Egypt to the Euphrates, a very much larger extent than that described by Ezekiel. How is this to be harmonised? There must be some solution. Can it be that Ezekiel describes the state of the Jewish kingdom as it will be at the beginning of the millennium?

My next difficulty quite confounds me. It is with respect to the site of the temple, its precincts, and their boundaries. The temple itself is but 500 cubits square, but there is a boundary wall of 500 reeds square, and the space between this wall and the temple is to be open and nothing built upon it. Now, this boundary wall, being more than a mile square, would appear to enclose the very spot where the holy city stood, and, indeed, it is a space greater than that which was anciently occupied by Jerusalem, but still no houses are to be built upon it. Yet, from the other prophets, nothing seems plainer than that this city shall be rebuilt, and that, too, upon "its own heap."

At first I eagerly caught at the solution of this difficulty given by "J. B." in the April number, who supposes that the site of the temple will be several miles to the south of where Jerusalem once stood, and will again stand. Further reflection, however, shewed me that this would not hold, for Zechariah teaches (viii. 22, and xiv. 16, 17) that in the millennium the nations will go up to Jerusalem to worship, and it is there they will appear before the Lord.

In the July number came Mr Dell, shewing that, wherever Jerusalem may stand in that day, it must include the temple within its boundaries, just as

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in olden times, only, of course, much more glorious. But, as I understand Ezekiel, he absolutely prohibits any building upon this spot except the temple, its precincts, and its boundary wall. How would my distress be relieved if this difficulty were cleared! Can none of your correspondents help me? Yours, with much esteem, A SISTER.

Did Mr Dell notice that, in quoting chap. xlv. 3, he left out two very important lines of the sacred text? This omitted part does not agree with his theory of putting the temple in the middle of the whole square of 25,000, though I cannot think this was the cause of the omission.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—While your correspondent, Mr Dell, in your last number, differs in various points from my idea of the arrangement of the "Holy Oblation," as expressed in your number for March, yet the general agreement between us, and the interesting nature of this difficult subject, would perhaps induce you to insert a short answer on one or two points, in the hope that further light may be thrown upon it.

While agreeing that Jerusalem will be rebuilt on its present site (Jer. xxxi. 38-40), that Zion, its citadel, will be the throne of the Lord when He comes in glory (Ezek. xliii. 7), and that the holy oblation, with its subdivisions, the sanctuary, the city, the portions of the priests and Levites, and the land set apart for providing the city with food, are all to be accomplished literally, we do not agree as to the arrangement of the oblation—*i. e.*, as to the sanctuary being included in the present city of Jerusalem, and both occupying the centre of the square of 25,000 reeds—nor with his idea, that the city of Jehovah-Shammah and Jerusalem are identical.

He argues, that because the Lord dwells in Zion, the sanctuary must necessarily be placed in Jerusalem. Now, the past history of Jerusalem has never associated *worship* with Mount Zion—the temple was placed apart on another eminence, while Zion was the kingly seat of the family of David, and the stronghold of Jewish nationality. In prophetical scripture this character is still maintained, and Zion is associated with Jehovah in His special aspects of King, Lawgiver, and Conqueror of His people's enemies. Thus, "Yet have I set my *King* upon my holy hill of Zion" (Ps. ii. 6); "Let the children of Zion be glad in their *King*" (Ps. cxlix. 2); "That saith unto Zion, Thy *God reigneth*" (Isa. lii. 7). Again, "Out of Zion shall go forth the *law*" (Isa. ii. 3); "The *law* shall go forth of Zion" (Micah iv. 2). And again, "Oh! that the *salvation* of Israel were come out of Zion" (Ps. liii. 6); "Say ye to the daughter of Zion, Behold, thy *salvation* cometh" (Isa. lxii. 11). "When the Lord *thundereth* from Zion, and uttereth his terrible voice from Jerusalem." Zion throughout prophecy is ever the centre to which the *Jew* is to be gathered, and is not named when the prophecy, wider in its scope, includes the Gentiles also.

Your correspondent dissents from the idea, that Jerusalem, the sanctuary, and Jehovah-Shammah, are distinct and separate in position from each other; but a brief comparison will shew that literality forbids their identity. *Jerusalem* is situated on and among mountains, its ancient wall following the inequalities of the ground, while on the north-east side stood a tower and a gate, bearing a local name—"the corner-gate." This, or a similar tower and gate are mentioned in the future description (Jer. xxxi. 38-40), while a hill called Goreb is mentioned as a future locality. *Jehovah-Shammah* has also its walls accurately described; they are—unlike the irregular future circuit of Jerusalem—to be four-square, in each of the sides three gates, named not locally, but after the names of the tribes. Such a structure requires level ground; and Ezekiel (xiv. 10) describes the land raised as a plain from Geba

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even to Rimmon, both of which places lie to the south of present Jerusalem, and, as I conceive, bordering upon the portion of Judah, to whom Jerusalem is to belong for ever exclusively. While Jerusalem is to be filled with usual inhabitants of a city (Zech. viii. 3-5), little light is thrown upon the inhabitants of Jehovah-Shammah. "It shall be for the *whole* house of Israel" (Ezek. xlv. 6), while the surrounding space is to be for them "that serve the city" (ver. 18, 19). Inhabitants there are, but not apparently a mixed population like Jerusalem; while the "service" of the city rather suggests courses similar in formation, though not in occupation, to the courses of the former priesthood, than the cultivation of the soil by perpetually resident labourers, for the supply of the city with food.

Though, in Isa. iv. 5, the visible presence of Jehovah is to rest on all the *dwelling-places* (not the temple) of Mount Zion, yet the Shechinah which Ezekiel in vision saw returning from the "way of the east" (chap. xliii. 1) rests upon the temple; and the temple on which Ezekiel saw it rest being the future one, there is no proof that that temple is to occupy a site in Jerusalem, but rather the contrary; for there is no mention of the Shechinah in connexion with Jehovah-Shammah. And when the returning Shechinah, resting upon the future temple, proclaimed "that here He would dwell in the midst of the children of Israel for ever" (Ezek. xliii. 7), if that temple had been in Jerusalem, the residence of the Divine glory would have been more emphatically as resting over *Jerusalem*, instead of only Mount Zion, which we have already seen is to be the seat of the power of God, but not of His worship. Thus, instead of proving identity between the sanctuary and the city, it does rather the contrary; and may it not be that, as we have suggested, the temple being situated between Jerusalem and Jehovah-Shammah, the glory resting upon it banishes night and darkness from both (Rev. xxi. 23-25; Zech. xiv. 6, 7), shining upon the dwelling-places of Mount Zion and the New Jerusalem, and on the former place presiding visibly also over the government of the kingdom, "upon her *assemblies?*" (Isa. iv. 5.)

Your correspondent's view of the oblation is, that the throne of the Lord is in the sanctuary, and the sanctuary in Jerusalem, grounding it on Ezek. xlviii. He considers the position of the sanctuary, in Ezek. xlviii. 8, inconsistent with its position in xlv. 1-6, and therefore feels himself forced to consider Jehovah-Shammah as identical with Jerusalem. The last passage places it in the centre of the portion of the priests, 25,000 × 10,000, while Ezek. xlviii. 10 places it in a similar position, the portion of the priests, 25,000 × 10,000. It is expressly said that this portion of the priests is to adjoin the portion of the tribe of Judah, and must, therefore, be the most northerly division of the oblation (xlviii. 8). We therefore see that wherever the city may be, the sanctuary must be in the portion of the priests—the most northerly division, 25,000 × 10,000—and that it cannot therefore include Jerusalem, or any other city, which are to have a profane portion on each side. As the portion of the priests is the most northerly, so the portion of the Levites—25,000 × 10,000 (v. 13)—must be south of it, making the allotted portion of the oblation 25,000 × 20,000. Ver. 15 adds the 5000 deficient for the square by appropriating it as a profane place for the *city*, for dwellings, and for suburbs, and the city shall be in the midst therefore.

Thus we have seen that the sanctuary is in the portion of the priests; that the portion of the priests adjoining the territory of Judah must lie along the north of the oblation; that though thus in the immediate neighbourhood of Jerusalem, Jerusalem cannot be included in the priests' portion, as if it is the city of the oblation there must be a profane place on each side of it in the portion of the priests, which cannot be; that the passage compels us to place the portion of the Levites next to that of the priests, and that the city only comes in in the last division of the oblation. Thus the sanctuary is in the north of the oblation or priests' portion, the portion of

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the Levites between, and the city in the south of the oblation, in a "profane place." This city we would identify with Jehovah-Shammah.

Your correspondent rightly considers that Jerusalem will be the "throne of the Lord" (Jer. iii. 17), but urges that Jehovah-Shammah is its new name, the expression, "from that day," seeming to point to a change of name; but this it does not necessarily do, for as the city, according to my idea, is still future, the date of its completion, or of its appointment to a particular office, would be a sufficient point from which to date the origin of its name. His suggestions as to change of punctuation also, and transposition of clauses, is only conjecture, doubtful and unsatisfactory, cutting rather than unravelling the knot. The strict adherence to literality, whatever the difficulties of interpretation, waiting for rather than forcing the interpretation, appears to me the only sure guide. Jerusalem is to be a literal city in the new dispensation, the oblation a literal portion of the land. On what ground, then, can we blot out the twelve-gated city, retaining nothing literal but the name, which is to be substituted for that of Jerusalem?

Again, if Jerusalem and the sanctuary are to occupy the same site, while the land round is to be turned into a plain, all the localities of Jerusalem disappear. Mount Zion crumbles down, and hill and valley are no longer distinguishable. If, therefore, we have shewn the two cities to be literal, distinct in character, form, and peculiarity of local site, they cannot be identical, and must therefore be separated.

Zechariah also (xiv. 8) mentions two streams flowing from Jerusalem, the one east, the other west; while Ezekiel (xlvii. 1) describes but one river from the sanctuary, flowing eastward; this disparity should not be overlooked, and indicates rather the reverse of identity.

With regard to the supposed transference of name, it may be remarked, the Jehovah-Shammah is mentioned but once, and then as existing "from the time of the coming of the Lord," while Jerusalem embraces the past, the present, and the *future*—its name associated for ever with its ancient possessor the Jew. If the two cities were identical, the same passages would apply to both; but if separated, as has been endeavoured to prove, the glorious truth expressed by Jehovah-Shammah is but the echo of the same great fact shewn in regard to Jerusalem. In the one it is Jehovah-Shammah, "*The Lord is there;*" in the other, "Rejoice, O daughter of Zion, for *I will dwell in the midst of thee.*" Thus, while the two cities, Jerusalem and Jehovah-Shammah, are distinct and separate, yet the Lord identifies both as His, by His presence in the midst of each.

In this subject we are treading upon holy ground; we would therefore do well to walk with caution and humility. May the Holy Spirit be our teacher, and unfold to us the true meaning of the deep things of God, and lead us in our investigations to what is for His glory and our profit.—I am, dear sir, yours, J. B.

To the Editor of the Quarterly Journal of Prophecy.

21 Kensington Gate, London, W.,
July 14, 1859.

Dear Sir,—With a reference to my letter, of December 26, 1856, upon the subject of the Straits of Azal (Zech. xiv. 8), which you were good enough to insert in your No. 35, April 1857, I beg to forward to you the accompanying solution of the great subject of the covenant made with Abraham and his seed (Gen. xv. 18), as deduced from various prophecies in the Holy Scriptures.

Purposing to publish, ere long, in detail, I would herewith offer to your consideration, and that of others, the leading points of my late discovery, which are as follows, illustrated by the accompanying little map:—

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"All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place" (Zech. xiv. 10).

Therefore, take a line from Geba to Rimmon (Paver) for *a bearing.*

"Thus saith the Lord, A line shall be stretched forth upon Jerusalem; behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation" (Isa. xxviii. 16). Therefore, parallel to the given bearing, stretch *a line* over Zion, and continue it down to the Red Sea, and up to the Euphrates. A perpendicular to this *line* will run down the Euphrates from the angle where the river turns due north, to its mouth; and prolonged westward, comes to the head of the Bay of Scanderoon. From the point of intersection with the perpendicular, *the line* thus stretched forth upon Jerusalem, if divided into thirteen equal parts, will be found to give each of fifty ancient Roman miles; shewing the settlement of the twelve tribes, with an holy oblation, in parallel portions—with one such, the eighth from the north, having *Zion* for its precise centre; and coming exactly, as by Ezekiel it should come, for an holy oblation, between the portion for Judah and the portion for Benjamin.

The accompanying little sketch will, I trust, shew all plainly, if you can afford space to print it; and it shews all Syria and Arabia distributed equally in thirteen portions, Ishmael inheriting along with his brethren, and only one corner of Arabia left unoccupied, below the portion of Gad, of whom it is written, "Blessed be he that enlargeth Gad." To Almighty "God," omniscient, predestinating, foretelling, and forthshewing, be honour, praise, love, adoration, through "Jesus Christ" our Saviour. And speedily may His kingdom come, and His (not Antichrist's, not Napoleon's) will be done, in the restoration of His own people in their promised land, in the bringing in of the fulness of the Gentiles, and in the glory of the Lord covering the earth, as the waters of *the great sea* shall rush through Mount Olivet, by the Straits of Azal (Zech. xiv. 5), and cover *the sea* (Hab. ii. 14).—I remain, dear sir, most faithfully yours, J. SCOTT PHILLIPS, *Major.*

The Holy City, New Jerusalem of Revelations, coincides with the area of the holy oblation, in the centre of which will be the millennial New Jerusalem of Ezekiel. The interpretation turns upon the rendering of the word furlongs (Rev. xxi. 16) as *stadia*—2 S. *The bearing*—3 S. *The line* over Mount Zion and Jerusalem.

Poetry.

THE NEW JERUSALEM.

BATHED in unfallen sunlight,
  Itself a sunborn gem,
Fair gleams the glorious city,
  The New Jerusalem!
    City fairest,
    Splendour rarest,
      Let me gaze on thee!

Calm in her queenly glory,
  She sits, all joy and light;
Pure in her bridal beauty,
  Her raiment festal-white!

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Home of gladness,
Free from sadness
Let me dwell in thee!

Shading her golden pavement
The tree of life is seen,
Its fruit-rich branches waving,
Celestial evergreen.
Tree of wonder,
Let me under
Thee for ever rest!

Fresh from the throne of Godhead,
Bright in its crystal gleam,
Bursts out the living fountain,
Swells on the living stream.
Blessed river,
Let me ever
Feast my eye on thee!

Stream of true life and gladness,
Spring of all health and peace;
No harps by thee hang silent,
Nor happy voices cease.
Tranquil river,
Let me ever
Sit and sing by thee!

River of God, I greet thee,
Not now afar, but near;
My soul to thy still waters
Hastes in its thirstings here.
Holy river,
Let me ever
Drink of only thee.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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